The Christian Century

A Journal of Religion

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The London Conference

A Cloud with a Silver Lining

An Editorial

Gambling by Wire

By Jerome Davis

The Federal Council

An Editorial

Prayer and Psychology

By Francis L. Strickland

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The CHRISTIAN CENTURY

April 23, 1930

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The Office Notebook

The response to the Eastman articles on the movies continues to exceed all expectations. Sixty thousand of these reprints have now been distributed, and it looks as though the demand will keep up for some time to come. Gratifying as this is, it is only a good start toward what should be. The whole country needs to be jarred awake on this matter, and it will take more than sixty or a hundred thousand reprints of the Eastman articles, powerful as they are, to do it.

At that, nothing that Dr. Eastman or the Churchman or any of the other writers in church circles has said about the situation in the movies is quite as rough as the comment of Jack Casey, Hollywood reporter of the Chicago Daily News. Casey wired his paper the other night that what he calls the "moom pitcher poppers" are about to ship Will Hays back where they found him—to the dead letter office.

Somebody said something at lunch the other day about the outcome of the Illinois republican primaries as showing the lack of influence of The Christian Century. "Not at all," insisted the circulation manager. "It merely showed how much need there is to increase its circulation. If enough people had read it, the thing couldn't have happened!"

How does Bishop McConnell do it? Here he is giving the Lyman Beecher lectures at Yale; he's also down for a series at Bangor, and in a month or so he starts for India to deliver the famous Barrows lectures. Then he is continually in the news as president of the Federal council; this morning's paper says that he is to testify before congress on the relation of that body to politics and propaganda. He must average three or four speeches a week. And he has the New York area of the Methodist church —which takes in most of New Jersey and Connecticut— to run. Beside all of which, he seems to be on the board of every organization that posts letters to this office. How can any man, no matter how "super," keep it up?

A card came in from a Methodist district superintendent the other day saying that he wouldn't subscribe to the Christian Century Pulpit because it had contained sermons by men who were, to his knowledge, being paid less than $2,000 a year. That's putting the dollar-mark on the ministry with a vengeance!

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

MAHATMA GANDHI remains at liberty in India, but events are pushing the British authorities toward increasingly drastic action. Pandit Jawaharlal Nehru, president of the nationalist congress and co-leader with Gandhi in the civil disobedience movement, has now been imprisoned. So has the mayor of Calcutta. So have several dozen of the more prominent nationalists, including Gandhi's private secretary, who had been left in charge of the mahatma's ashram at Ahmadabad. With the imprisonment of leaders, the masses have tended to resort to acts of violence such as Gandhi is seeking to prevent. The most serious of these have occurred at Calcutta, where extensive riots have resulted in firing on crowds, one death, and the injury of many others. The Calcutta riot followed an attempt to establish a general strike in protest against the imprisonment of Mr. Nehru. When, in the face of popular excitement, tram cars were sent into the streets, the crowds effectually blocked their passage, and then turned on the firemen and police that were sent to protect the rolling stock.

India's Crisis Grows In Tensity

Can Violence Be Restrained?

THE significance of the Calcutta riots is twofold. It shows, in the first place, that the civil disobedience movement has spread all the way across India. Despite the opposition of the rulers of native states and the reported indifference of the depressed classes, the movement is certainly national in territorial scope. But its greater importance lies in the threat which it constitutes to Gandhi's program. The British authorities, who are probably under orders from London, show both wisdom and patience in leaving Mr. Gandhi at liberty. If the mahatma should be thrown into jail, the chance of restraining the whole nationalist movement from resorting to violence would probably be gone. It can be taken for granted that, behind the scenes, the mahatma is working as vigorously to keep the movement non-violent as are the authorities, and probably with greater effectiveness. Really, there are two great struggles now joined in India. There is the struggle between Indian nationalism and the British raj, and there is the struggle between Gandhi and the advocates of violence within the nationalist movement. For the moment, the latter struggle is the more important. If Gandhi loses, the outcome may be one of the bloodiest tragedies in history.

Why Not Send the Wheat to China?

THE government of the United States owns 50 million bushels of wheat. The wheat was bought by the farm board in an attempt to stabilize the market and to protect the farmer against a further disastrous drop in the price of that commodity. But now that the government has the wheat, what is to be done with it? The overseas market cannot absorb it without another serious dislocation to the home price. Neither can it be dumped at home. The truth is, that the government does not know how to get rid of it, short of wanton destruction, in any near future. At the same time that the United States thus has 50 million unwanted bushels of wheat on its hands, the most terrible famine in modern times is raging in the northwestern provinces of China. Millions have already died; millions more will die. In the face of the frightful irony which such a condition of affairs makes clear—one land running over with wheat which it cannot use; another land in the agony of starvation—the question arises, Why not give the government's surplus wheat to China? We know the objections that will be made. The famine area is inaccessible; the movement of so much wheat would be expensive; to reach the starving, the wheat would have to pass through a bandit and army infested territory where much of it might be stolen. These are the reasons that, a few months ago, moved the Red

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Cross to refuse to attempt to do any large scale relief work in this emergency. But are these objections insurmountable in the present instance? If United States should make known its willingness to make this gift, or to sell the wheat cheaply, would it not be possible for all Chinese factions to make some temporary arrangement that would safeguard the distribution of the grain? At any rate, is not such a possibility worth exploring? Two things are certain: The United States has more wheat than it knows how to use, and the Chinese are starving.

Mr. Hays Drags Three Red Herrings

THE mimeograph in Mr. Will Hays's office was especially busy last week. It turned out three fairly lengthy news releases which were sent scurrying to the newspapers of the country. Each release dragged behind it a red herring. The first contained a statement signed by representatives of sixteen organizations to the effect that they had never received any money from the Hays organization, but had received much courtesy. The second was a statement by the chairman of the motion picture bureau of the International Federation of Catholic Alumnae emphasizing the same point. The third recounted the services rendered the cause of better pictures by organizations which have cooperated with Mr. Hays instead of attacking the motion picture producers for the kind of pictures they have put before the youth of America. Not one of these releases is pertinent to the issues which The Christian Century has raised. Each of them attempts to divert attention from those issues. We do not propose to have our attention so diverted. We have not questioned the courtesy of Mr. Hays's office. It is a past master in courtesy. Furthermore, we have not questioned Mr. Hays's own personal desire to see better motion pictures made. The issue is much more vital.

Stick to the Issue, Mr. Hays

HAS Mr. Hays succeeded in substantially improving the character of the vast bulk of pictures in the eight years he has held his office? Does he have any authority whatever to veto unfit pictures or to have fit ones created? These are the real questions. To all of them our investigations have shown that there can be only a negative answer. "Harrison's Reports" (the exhibitors' trade journal) states the matter very clearly: "Mr. Hays has no power whatever over the character of the films or over any other business matters of members of his organization. That is what he told the world at the Trade Practice conference, held in October, 1927. Mr. Hays cannot veto any unfit film. If he could, he would have vetoed the 'hot' scenes in 'Sunny Side Up,' the dirty talk in 'The Cockeyed World,' also in 'Frozen Justice.'" For eight years Mr. Hays has allowed us to believe that he had real authority over the character of films. Now we know that he has no authority and that the producers have used him and his office as an instrument to keep the public mollified while they went on making money out of muck. Decent people have been mollified long enough; now their dander is up. Since Mr. Hays and his office cannot do the job that needs to be done, the people will accomplish it in other ways. His own sincerity will be tested by the amount of cooperation *he* gives *us*. Thus far, that cooperation amounts to exactly nothing.

What If It Had Happened In Washington?

ONE measure of the difference between political life in this country and in Great Britain is to be found in a news item that has been going the rounds of the English press. Thirty members of the house of commons recently held, in one of the private dining rooms of historic Westminster, what is expected to prove the first of a series of annual dinners. His majesty's secretary of state for foreign affairs presided. Some of the speeches had to do with the approaching reunion of various branches of British Methodism. Some prophesied the coming of a day when all the free churches of England would unite. One told of a prayer meeting that has been held weekly within the house since the time of William IV, and urged a general participation in it in these days of George V. And Mr. Henderson, the chairman, in concluding a speech principally concerned with his fifty years of service as a local preacher, declared, "It is when we have the moral courage to express in our political life the facts of our religious experience that this house is the better for our presence." Our readers will probably have guessed that this dinner, in which these thirty members of parliament participated, was composed of local preachers. The part which the local preacher has played in British politics, for a time in the liberal ranks, but of recent years more conspicuously in the leadership of the labor party, is widely recognized in England. He has more than done his part to suffuse party strife with moral earnestness, and to maintain ethical standards in the business of government. Would that such a dinner could have been held in Washington!

George Bernard Shaw's "Friend" Returns from Russia

AN EFFECTIVE fillip was given British agitation concerning Russia's religious policy when the Daily Herald, of London, printed a letter from "G. B. Essipoff," a mysterious Russian scientist and friend of George Bernard Shaw. Mr. Essipoff claimed to have returned to London after 25 years in Siberia. He deplored the state into which British religion had fallen during his absence. Churches that

he used to know have been turned into garages and movie houses. A visit to the ecclesiastical commissioners, hoping for an explanation, had instead led to his being mistaken for a possible purchaser of some of the unused churches in the city of London. But Mr. Essipoff's principal dissatisfaction came from a comparison of the state of religious education in England and Russia:

> In Russia we take religious questions very seriously. We protect our children very carefully against proselytizers of our fantastic sects and of the Greek church until they are old enough to make up their own minds. To us, it is inconceivable that a government would tolerate the inculcation in helpless children of beliefs that will not stand the most strenuous scientific examination or in which the teachers themselves do not honestly believe. We cannot understand why the so-called articles of religion, which have been described by one of the most learned and intellectually gifted of your churchmen as capable of being professed only by "fools, bigots or liars" are deliberately taught as divine truths in your schools, or why an English bishop is now threatened with imprisonment for refusing to authorize ceremonies of pre-Christian Central America in his diocese. . . . Russia is setting an example of intellectual and moral integrity to the whole world, while England is filling its temples with traders, persecuting its clergy, and bringing up its children to be scoffers to whom religion means nothing but hypocrisy and humbug.

The editor of the Daily Herald, in printing the letter, pointed out the remarkable similarity between the handwriting of Mr. Essipoff and of his friend, Mr. Shaw. An equal similarity between their modes of expression would also suggest that the friendship between the two must be of an unusually intimate sort.

The Cost of War—Continued!

FOR the benefit of our readers' scrapbooks we give the figures on the cost of the world war to the United States as made public by the treasury department on the thirteenth anniversary of America's entrance into that conflict. The total expenditure to date, for the war and its aftermath, is stated by the government to have been approximately $51,400,000,000. During the present year the interest on the public debt and provision for its gradual retirement, upkeep of the veterans' bureau, war risk insurance and compensation, and the settlement of property claims will cost the government about $1,162,000,000. During the last fiscal year, which ended June 30, 1929, about 66 per cent of all government income, $2,361,000,000, went to pay war costs and to keep up the army and navy. This annual war bill is going up, for the costs of operating the veterans' bureau and of maintaining the war and navy departments are constantly increasing. So far, interest payments on the war debt have totaled $6,748,088,000. This item will gradually grow smaller, as the principal of the debt is reduced, but it will absorb a large part of the federal income for at least another twenty years. The care of disabled veterans has cost, so far, $3,524,564,000. Of this huge sum, only $255,463,000 has gone to provide hospital facilities. Between 1917 and 1921 the war department spent more than 16 billion dollars, the navy department more than 3 billion dollars, and the Emergency Fleet corporation more than 3 billion dollars. All these figures are beyond adequate comprehension. But they should not be forgotten.

The Sort of Thing That Creates Violence

FIVE communists have now received heavy prison sentences for taking part in a street meeting in Martins Ferry, Ohio, last fall. The latest to be convicted were two young girls whose crime consisted of distributing typical communist literature among the curious crowd attracted to the meeting. One of these was given from five to ten years in prison and fined $2,000; the other was imprisoned for from one to five years. These girls, and the other three convicted before them, were not advocating any resort to violence. They were, it is true, advocating a different type of control of government from that which now obtains. And there is always, in communist literature, the threat that if the desired worker's revolution cannot be obtained in orderly ways it will eventually be obtained by force. But it was no less a patriot than the author of the declaration of independence who expressed his belief that the health of republican institutions required a revolution every twenty years! Ohio has a criminal syndicalist law which makes such trials and sentences as these possible. The law is invoked in order to keep down the possibility of trouble in industrial communities. Terrible unemployment, especially in steel centers and in the mill towns along the Ohio river, has undoubtedly put thousands of men in the mood to listen to radical agitators. Then the state steps in in this fashion, inflicts punishment out of all proportion to the gravity of the offense (even passing for the moment the question as to whether there has been any real offense), and does the best it can to prove the communist contention that, as long as the community remains under the control of the propertied interests, it will listen to no argument save the argument of force.

Saint Publius Vergilius Naso

VERGIL'S extraordinary place in literature and history will be commemorated in Italy this year by a celebration of the two thousandth anniversary of his birth. The Italian government is promoting this celebration, the church will have a part in it at least in an unofficial way, and a pilgrimage of American classicists will give it an international character. The remarkable thing about the position which Vergil has held in the esteem of times remote from his own is the variety of appeals which he makes to various interests. For most Americans, perhaps, the poet will be chiefly remembered as the bane—or, in a few

cases, as the delight—of their fourth year in high school. But there is more to him than that. The office that Dante assigned to him as his guide through hell and purgatory and to the very gate of paradise recalls the fact that Vergil was at one time rated almost as a Christian saint, or at least as the most nearly Christian of the pagans; chiefly, no doubt, on account of the interpretation of his fourth eclogue as a sort of messianic poem. His traditional association with the sibyls, whom early Christian writers considered as inspired, gave him a further flavor of sanctity. But Vergil was also the poet laureate of Roman imperialism. His great epic was a conscious literary effort to give the new imperial regime the prestige of an ancient and romantic tradition by connecting it in an unbroken succession with the heroes of Troy and to glorify Rome by representing its founding and founders as the special objects of divine care. Every important political and cultural movement for the revival of the sense of Italian nationality, from the fall of the empire to the rise of Mussolini, has attempted to capitalize the tradition of Rome's imperial grandeur. Vergil fits into this picture as no other ancient writer does. It is small wonder that the astute political leaders of the present Fascist administration see in the bi-millennial of the poet's birth an opportunity to fortify their appeal to the imagination of the nation by paying honor to the Mantuan.

A Cloud with a Silver Lining

IT WOULD BE VAIN for The Christian Century to try to disguise its disappointment with the results of the London naval conference. The chief contribution which it was hoped such a conference would make lay in the realm of world education for peace more than in the terms of the treaty which might be formulated. It was fair to expect that in the process of hammering out a treaty the sparks from the anvil would be more significant than the treaty itself. But instead of being significant for peace, the sparks have kindled afresh the psychology of war.

There were two ways which lay open to the conference. One was to base its negotiations on the likelihood of war. The other was to base them on the expectation of peace. One was to take counsel of the fears and suspicions which do, of course, exist. The other was to take counsel of the honor of the nations pledged never to go to war again. One was the way of the old philosophy: If you would have peace, prepare for war. The other was the way of the new philosophy, inscribed on the pen used in the signing of the Kellogg pact: If you would have peace, prepare for—peace! One way was for each delegation to ask itself the question: How large a navy can we take home, with which to guarantee our security and flatter our national pride? The other was for each delegation to consider the question: Having received solemn pledges from all our neighbors that they will never again carry a dispute with us to the field of battle, how may we register in reduced armament whatever degree of confidence we have in the plighted word of our neighbors?

The treaty finally arrived at by one method might not greatly differ from the treaty arrived at by the other, but it would point in a different direction. It would register faith—feeble faith, perhaps, but faith —not fear. Its emphasis would be upon the reduction, not upon the remainder. And its emphasis upon the reduction would not be primarily economic, but pacific; not merely upon a saving of money but upon a saving of civilization. The fact that there was a remainder, and a huge remainder, would be less an occasion for national pride stimulated by the war spirit, than for national regret that we were able to do so little toward abolishing the implements of an old but now outlawed system. Such a treaty would make upon mankind the impression that it was only a beginning, that further progress must be made when this treaty expires, and that we must begin now to prepare ourselves and our neighbors for braver action, next time, based upon greater faith.

The conference adopted the method of preparing for war, and rejected the method of preparing for peace. The treaty upon which the final touches are now being put has been conceived in a war mentality. As a result, the negotiations have done more to arouse the military spirit in all the nations than any event that has occurred since the war. The conference oriented itself toward war, not toward peace. There is much justification for a cynic to say that London was merely a contest between economy and war, not a contest between war and peace. Peace figured little in the negotiations. The motive that to all appearances dominated the exchange of views was a desire to relieve the taxpayers of the nations. It was a tax conference, not a pax conference. The war spirit has always been victor in a contest with economy. Economy is but a feeble antagonist when it stands before war. In such a contest the outcome is foreordained.

Only peace can defeat war. But peace was not allowed to enter the London conference. She was deliberately and knowingly barred out. It was not so understood when the conference was first arranged. Nor when the invitation was extended by the British government to the four other powers. Premier MacDonald and President Hoover had made it plain that peace would be admitted; that she would be there to welcome the delegates and remain to give them her benediction when they departed. President and premier said that the conference would proceed upon the basis of the pact of peace. They were determined to keep the pact constantly "in front of" themselves, because they had found that problems which long defied solution had become soluble since the pact was signed. The British invitation took up this thesis and proposed the pact as the preeminent reason for having a conference.

It would have been a totally different conference had this conception been carried out. The effect upon world psychology would have been reassuring, even though only timid reduction issued from the negotiations. As it is, the effect is profoundly disturbing. The big navy and the preparedness elements of our own nation are incomparably stronger than they were three months ago. The same is true also of Great Britain. In both countries the talk at London has set the dogs of war growling in their kennels or straining at the leash. As for France, her national mentality has been seized with a war obsession almost equal in intensity to that which held her in its grip before 1914; while Grandi, head of his delegation, returns to Italy a national hero because he stood firm for a navy large enough in relation to that of France to reflect the grandiose imperialistic dream which haunts the fascist regime.

All this is but another way of saying that the peace pact was the chief casualty of the London conference. Deliberately left outside, it has been wounded with the darts of cynicism from the archers of Mars. Its prestige has been appreciably weakened by the conference. No one would have predicted that those nations whose protestations of devotion to the pact were most eloquent—one of them the creator of it, another the providential but unwitting instigator of the first act which opened the way by which the pact came into being—could have excluded it at the first opportunity from their consideration of the precise problem whose solution was contained in the very genius of the pact, and nowhere else.

Yet France declined to negotiate at London on the basis of the pact. And the United States, with Great Britain, acquiesced. This was President Hoover's tragic blunder—tragic for peace and tragic for him. The peace pact was his surest political protection against his enemies at home. Had he stood upon it, had he refused to negotiate upon any other basis, and had the conference as a result of his refusal failed to meet, or meeting, failed to produce a treaty, he would have had the solid backing of all elements in American political life—the pacific minded and the military minded. As it is, he has jeopardized his leadership of the American people in all constructive international action, and has compromised the peace leadership of the world which, as head of the nation which sponsored the Kellogg pact, belonged to him. The diplomacy of the London conference has thrown the peace movement into confusion, and Mr. Hoover cannot evade his responsibility for it.

More important than any conceivable treaty for disarmament is the increase of the authority of the Kellogg pact. Weaken its authority, and no amount of scrapping of ships will compensate. Strengthen its authority, and though disarmament may be slow it will be inevitable. If Mr. Stimson, representing President Hoover, when asked at the opening session at London to state the position of the United States, had reminded the conference that the United States having joined with all the other nations in a solemn commitment of its national honor never to go to war again, proposed faithfully to keep its own word, as it also expected all its co-signatories to keep their word; and if he had then declared that the United States was ready on this basis, and on this basis alone, to take up the question of limiting, and if possible reducing, naval armaments—if Mr. Stimson had taken this position, no matter what else might have happened, the one supreme desideratum of peace would have happened: the peace pact would have been thrust more deeply into the conscience of the nations as the supreme law of their international relationships.

French diplomats might writhe and withdraw, but there would have been etched upon the mind of the French people the tremendous fact that one nation at least, and that the most powerful in the world, regarded the peace pact as no mere pious aspiration but as the fundamental and permanent law of the world. The educational effect upon mankind, including the people of France and Italy, would have been worth more to the cause of peace than the scrapping of a hundred ships or the saving of any number of billions of dollars. Our delegation could return home empty handed but triumphant, assured that those moral and psychological forces which work in the people of all nations would eventually bring all governments to the same point of view.

These words are written with poignant difficulty. The hopes of the pacific minded portion of the American public were lodged with unqualified confidence in Mr. Hoover. These hopes have been betrayed. As a leader of world peace, Mr. Hoover committed a colossal blunder in consequence of which the sky that was gradually clearing has again been overcast with a war cloud which presages catastrophe.

It remains to find the silver lining in this cloud. By-products of the conference there no doubt are, upon which it is important for clear-visioned students to fix their attention. The conference is not total loss. There are angles from which it may be assessed as gain. One of these is the sheer fact that any treaty at all has been formulated. The problem of disarmament is the most formidable and complex and stubborn which can engage the consideration of mankind. It involves the reversal of incomparably the most powerful stream of nationalistic impulse. It involves the self-limitation of sovereignty in respect to a right the exercise of which has always been the proudest expression of sovereignty. Through all time, the size of a nation's army and navy has been nobody's business but that nation's own. A treaty of any kind signed at London means the recognition of the principle that the size of navies is henceforth to be partially determined by an *inter*-national will. This itself is positive and invaluable gain. Unless the so-called "escape clause," which the drafting committee is now formulating for the three power treaty, leaves the treaty hollow, or lays it open to an interpretation as an alliance of the three signatories against non-signa-

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tories (a quite possible danger), the signing of the treaty will be an act in which sovereign nations pay tribute to the principle that world welfare is a common interest of all nations and that no nation may independently choose to maintain an establishment of war-making instrumentalities so great as to menace the security of other nations.

A second patch of silver on the cloud is the education of the world in an important aspect of the philosophy of peace implicit in the Kellogg pact. The pact was not admitted to the conference, but it shed its light, nevertheless, upon the most crucial discussion of the sessions. That was the discussion of France's demand for a promise of military assistance in a crisis, as the price set by her upon any reduction at all. In this discussion two philosophies of peace came into direct conflict. One was the philosophy which conceives war, or potential war, as the basis of peace; the other was the philosophy which conceives of peace as based upon national honor, made secure by respect for the public opinion of mankind. The former was the philosophy of the League of Nations as expressed in articles 10 and 16 of the covenant; further expressed in the rejected Geneva protocol; yet further expressed in the treaty of Locarno. The latter was the philosophy introduced into the political thinking of the world by the outlawry of war movement and embodied in the Kellogg pact. The position of the United States at London was clean-cut in its refusal to make any advance commitment for mutual assistance based upon the illusory idea that the "aggressor" could be identified. The London conference dramatized the conflict between these two philosophies. Its signal result was the full conversion of Great Britain to the American point of view. As the discussion proceeded, it became clear that Great Britain not only would not enter into further military obligations in the name of peace, but regretted those into which she had previously been drawn—specifically articles 10 and 16 of the League covenant, and the Locarno agreement. Mr. MacDonald confessed his conversion when he declared that "bonds for war are not and cannot be a security for peace." The entire press of Great Britain supported him. Mr. J. L. Garvin, editor of the London Observer, even went so far as to suggest that the Kellogg pact, in "illegalizing" war, restored to Great Britain "the absolute right to keep out of war if we choose—the right that was ours before the League of Nations was founded." This he claims is the decision of British public opinion, "unchangeable by any government or by any party." "Not a man nor a shilling shall we engage to stake again on continental war in any contingency, near or remote. After ten years' experience, we are through with the other thing and out of it."

Here is genuine progress. The discussion at London spells the end of all such proposals as the Capper resolution in the senate, committing the United States to take part in the next war at least to the extent of withholding supplies from the so-called "aggressor." With England and America now committed to the same fundamental philosophy of peace we have grounds to believe that future peace efforts will more consistently than ever derive their character from the fact that war in any form is now no longer lawful.

The Federal Council

REPORTS from Washington indicate that the Federal council of churches is about to be investigated again. Certain newspaper dispatches have sought to convey the impression that such investigation is distasteful to the council. The public is given to understand that previous efforts to bring to light the inner facts as to the activities and support of the council have, in some subtle and supposedly sinister manner, been evaded. The officers of the council are pictured in the role of furtive conspirators, dodging the officers of justice much as, a few years ago, the leaders in the Teapot Dome affair sought to avoid the subpoenas of Senator Walsh's investigating committee.

A more nonsensical perversion of the facts could scarcely be foisted on the public. The Federal council has never dodged any official inquiry, or any other inquiry conducted in good faith. Indeed, it has gone out of its way many times to express its entire willingness to appear before any properly constituted body and give a complete account of its work. And on several occasions officers of the council have submitted to examination by committees of the senate and by other bodies. The readiness with which the council through its president, Bishop McConnell, has agreed to appear before Senator Caraway's committee is in line with a policy that has been consistently maintained from the beginning.

Yet, in spite of this alacrity of the council's officers when called on to testify, there seems to be an endless attraction in its affairs to certain politicians. These gentlemen apparently are unable to convince themselves that these investigations have disclosed the whole truth in regard to this body. There must be, they argue, some source of great financial power still undiscovered, or some method of influencing church and public opinion that has not yet been brought to light. Mr. Tinkham, the representative from Massachusetts who has built his reputation largely on his championship of the wet cause, is one of the conspicuous members of this group of skeptics who insist that, with further questioning, hitherto undivulged and damaging facts will be revealed.

Perhaps this skepticism of Mr. Tinkham and other politicians like him is not to be wondered at. That any organization should have been able to accomplish all that the Federal council has to its credit in its brief twenty years of history is enough to convince many that there must be either an inexhaustible war chest or some form of inescapable coercion behind its efforts. Even the approaching investigation, which

will not reveal a single fact not already known, will not convince these gentlemen. It is safe to predict that they will go right on insinuating that the council is either illegitimately supported or uses illegitimate means, or both, and that as often as they make these baseless accusations certain newspapers will print them.

Indeed, when it is considered that the Federal council is a "consent" organization, confined in its activities to such matters as its diverse constituent denominations may agree upon, its achievements must be accounted as remarkable. In the main, the power of the council is limited to giving advice to its member communions, collecting and publishing information, and providing the Protestant churches with a forum for mutual discussion. Yet within the narrow limits thus set up, this body has many diverse accomplishments to its credit, such as the establishment of the city and state federations that now give unity of planning and cooperation of action to much Protestant church work, the encouragement of methods for the elimination of overlapping from home mission work, the focussing of public opinion against intervention in Mexico or against the 71-ship building program which the naval authorities presented to the previous congress, the gathering of support for the war-wracked Protestant churches of Europe, the building up of an adequate national support for the ratification of the peace pact, and the unwavering emphasis on the stake of religion in the just solution of industrial problems. With all these concrete accomplishments, the council has given tremendous impetus to the general movement to bring the divided churches closer together—a movement which is regarded as its chief business.

The Christian Century is concerned to call these indubitable achievements of the Federal council to the mind of the church at the present moment. It feels under obligation to do so, because it has never hesitated to express its disapproval or disappointment on those occasions when it has seemed that the council has been hesitant in its course or when its leadership has seemed to lack in adventurousness. But there are signs that the council may find the months immediately ahead filled with unaccustomed difficulties, and if that should prove to be the case this paper trusts that the great services which this body has rendered in the past will insure it the unwavering support which it deserves for the future.

Certain conservative denominations have for some time let it be known that they regard many of the activities of the Federal council with misgiving. They retain their membership in the council, but it is in the attitude of men who sit with one foot already outside the door, and who may bolt at any moment. To the difficulty inherent in the questionable support of these denominations, the council must now add the virulent opposition of those elements in the country which are determined to punish it for its efforts in behalf of prohibition, world peace, and industrial justice. Nor can a candid consideration of the difficulties ahead of the council ignore the effect which is bound to follow the resignation of Dr. Charles S. Macfarland. Whether that resignation goes into effect immediately or not, it is obvious that the serious error in judgment which Doctor Macfarland himself acknowledges will to some extent operate to cast question on the wisdom of the council's whole leadership.

Nothing is to be gained by blinking these facts. Yet we trust that the council will not, because of them, be tempted into any circumscribing of its efforts. The best defense is always in constructive attack, and the best way by which the council can defeat the ill will of its enemies without and overcome the misgivings that may have arisen within is by striking out for new advance goals. As matters stand, there are at least four great services which the Federal council should render to the Protestant churches of America during the next few years. All these will involve it in an aggressive advance program. And if the council does not undertake these much needed enterprises, it is impossible now to foresee any other source from which the required leadership may be forthcoming.

In the first place, the council should redouble the energy of its efforts in welding the Protestant forces in behalf of prohibition and world peace. At the moment, both of these causes are suffering psychologically, if not politically. The extent to which partisan organizations devoted to a single cause, or organizations under the auspices of single denominations can rally the constituency of all the churches in support of such objects is limited. The Federal council has already contributed much toward the establishment of prohibition and in behalf of peace, but it can, and should, provide an even more aggressive leadership in both fields in the future.

Again, the tide is running strongly in favor of federated church work at present. The success of the annual conventions fostered by the Ohio council of churches is causing ministers in a score of other states to ask for a similar program. Federated work in cities is now a commonplace, but the same principles which have been established in urban communities should be put into effect in those states which are still largely a field for home mission work, and in the rural districts where a complete revision of church methods is imperatively called for. In most of the country, and in communities of all sizes from the country village and the rural township to the city and state, it is clear that the churches are ready to follow in just as large a measure of federated work as the council will propose and direct.

Moreover, the time is here when foreign missionary effort should be united to a degree not approached in the past. With missionary testimony unanimous as to the handicap imposed by a denominational approach, there is little sense in continuing the present divided type of work. Such faltering moves to-

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ward a united enterprise as have been made have necessarily suffered from the fact that the boards making them might lose their identity if the movement were to proceed too far. But large and forward looking elements within the churches are ready to have the movement proceed as far as logic and Christian statemanship indicate it should go. In bringing this to pass the Federal council is the destined leader.

Finally, there is a somewhat more intangible but gravely important responsibility which the council should undertake in holding within the churches the increasing number of those who feel no compulsions of loyalty to our outworn denominational groupings. So widespread is the current disillusion in regard to denominationalism that there is a real danger of disintegration within the church community through the dropping out of members who have found no loyalty big enough to command them. The movement toward church union is gathering headway, but progress will be slow. As in the case of the other issues suggested, if the Federal council does not lead in the presentation of a church program sufficiently vital and concrete to hold the allegiance of these waverers during this period of transition, from whence will such leadership come?

Despite the unhappy incidents of recent weeks, there is sufficient wisdom and aptitude for leadership in the Federal council to do all the things here suggested, and other things of importance as well. We believe that the council will do these things, provided it is given adequate support. What is most needed at the present juncture is convincing evidence from the Protestant churches that they will follow the leadership which the council may offer. There should be no hesitation in offering this evidence of support. The reactionary forces, both within the churches and in the nation at large, which have been hoping for the destruction of this extraordinarily effective agency of common Christian action will be watching eagerly to see whether in this testing time, the rallying of the churches to the support of their agency is spontaneous and wholehearted or otherwise. We believe that it will be spontaneous and wholehearted. We believe that the churches are anxious to find leadership in the council; that they will make it possible for the council to move steadily forward.

Fort Donelson

A Parable of Safed the Sage

I HAVE a friend who is a Major in the Regular Army, and he called me up, saying, I am instructed to go to the site of Fort Donelson, and to plan for a Government Reservation and a National Park, and thou mayest go with me on a Two Days' Inspection.

So we went together, and we met the Engineers and the Surveyors, and we tramped through the Woods that have heavily overgrown the place. And we found all the Trenches about as Good as New.

And my friend said, The plans here were well made. Here do the two mighty rivers, the Tennessee and the Cumberland, flow very near together, being only Twelve Miles apart. And here were two forts, the one on each river, Fort Henry on the Tennessee and Fort Donelson on the Cumberland, the forts being on the inner banks so that the two garrisons could reinforce each other. And they were amazingly well fortified, and their fortifications are there unto this day.

And I said, If I remember correctly, the two armies did much of fortifying in the beginnings of that war, and then for a long time did none, and then began again and fortified, but not so much.

And he said, Here were intrenchments for Twelve Thousand men, and Robert E. Lee would not have had half as many ditches for Seventy Thousand men.

And I said, It had been better for him now and then if he had had even less.

And he said, These trenches were admirably planned, by officers who had studied in West Point, and it was the West Point men on both sides who actually fought the war to a finish; and they knew just how to build a good fort; but they laid out more miles of trenches than the whole Southern army might have defended.

And by the time we had walked around them, I agreed with him.

And we found the trenches in remarkably good order, as if no one had visited them since General Grant said, Unconditional Surrender. And we came to the Water Battery, and I beheld what Grant was up against, and what it was that fooled him when he said that he would sail down the Tennessee and up the Cumberland and capture Fort Donelson as he had captured Fort Henry and be only two days about it. For at the end of two days' fighting General Grant was a badly whipped man, and the gunboats were just about out of commission. And I understood that battle after I had fought the ground over many years afterward. And I learned many things.

But this I learned that is good for men in business to know, and for Men of God in the pulpit to know, and for men everywhere to know, that it may be a source not of strength but of weakness to dig and fortify more trenches than the army of occupation can hold and defend. For after Fort Donelson had beaten General Grant, it had to surrender to him.

For I once heard a Village Cynick who addressed a Young Preacher who had announced a most ambitious theme for his sermon, and he said, Young man, thou didst bite off more this morning than thou couldst chaw.

And I, having been at Fort Donelson, would have said, Thou hast fortified more miles of trenches than thou canst occupy and defend. But we should have meant the same thing.

Prayer and Psychology

By Francis L. Strickland

DEFINITIONS of prayer alleged to be psychological have been offered recently in current discussions of the subject. Prayer, we are told, should be regarded as a "psychological experience." Indeed, all religious experience we are assured is psychological. Some recent writers on the subject of religion seem to be greatly impressed with this rather obvious fact. Now since it is the business of psychology to deal with all experience, naturally religious experience may be said to be psychological. It is the task of the psychology of religion to bring the principles which psychology has gained to the problem of gaining insight into the structure and the meaning of the various forms of experience in which the religious consciousness expresses itself.

There is no great objection to setting forth a definition at the outset of a discussion of the nature and value of prayer. But a good psychologist in the field of religion would not go at the study of prayer in that fashion. Verbal definitions, especially those made to fit thought-systems (whether the systems be called fundamentalism or humanism or any other ism) are the favorite start of theologians, not psychologists. In the scientific approach to religion we ought to begin with mental facts—facts of behavior and of consciousness—and proceed to careful analysis. And the facts of religious experience are not always easy to get. Only after much critical washing of the materials gained through testimony and questionnaires and even introspection, do we secure the golden grains of really respectable data for psychological study. Then analysis must do its work, with the result that we gain some knowledge of the structure of the experience and some insight into its meaning at least for the one who has it. This very briefly is psychology's method and is the true scientific approach to the study and interpretation of worship, conversion, prayer or any other form of religious experience.

A Humanistic Definition of Prayer

But here is the definition of prayer with which a recent discussion starts, and the writer tells us that the point of view is humanistic and psychological and modern: Prayer means "formulating in our minds what we want," then "directing our life forces to attainment," and in the whole process "sharing what we want and what we are with the universe."

Two pretty vital questions may be asked here. First, what becomes of prayer when the worshiper begins to regard it merely as a mental process "wholly within himself"? Second, what becomes of prayer when the worshiper does indeed reach beyond himself but finds nothing as the object of his attitudes except an impersonally conceived universe? Regarding the first of these questions we do well to note that practically all trained thinkers will agree that if we think of an experience of ours as "wholly within ourselves," we lose heavily in our sense of the reality of that experience. Of course, every psychological analysis of prayer must take account of the factors of autosuggestion. But to make prayer to consist essentially of autosuggestive processes is to come away with the conviction that, after all, prayer is giving one's self beneficial treatments. It is unnecessary to suggest that the habit of prayer will not long survive, thinking about it in this fashion.

And the reason is not hard to find. For in all the experiences of our lives which we accept as real there is what may be called an objective reference; that is, an experience is never complete as an event within our own consciousness. It always points, so to speak, to a reality beyond itself. Every experience is an experience of something or somebody. The feelings of assurance and certainty which we call our knowledge consists only of our mental content, to be sure. But beyond this world of our ideas we confidently place the world of our common reality, the world which we do not simply create in thought, but find made. Failing to do this, we drift toward that region of subjectivity which the philosopher calls solipsism. When I say I can know no world except that which I make in thought and begin to take this view seriously, then my thinking is beginning to go on the rocks. The next station beyond solipsism may be the psychopathic hospital.

God as a Father-Complex

In much the same fashion, when some psychologist informs me that in the high emotional moment of worship I create God as the object of my religious attitude, or he assures me that God to whom I offer my prayers is after all only a "Father-complex"—a kind of survival projection from the forgotten memories of my childhood's early experiences—I wonder whether he realizes that it is he and not I, the worshiper, who so regards my experience of worship and the God to whom I project my feelings and my thoughts? As a matter of fact, no real worshiper can hold the view that his worshiping is a purely subjective process with no reference to an objective reality, and continue to be a worshiper; that is, if he is intelligent and preserves his mental integrity. Hardly anyone will deny that when a person comes to believe that prayer can be nothing but an experience of a purely subjective sort, that person faces the beginning of the end of the possibility of prayer for him.

But not all modern expounders of the view that prayer is a "psychological experience" are naive enough to think of it as taking place wholly within ourselves. They know that experience must have an object as well as the conscious subject. But the ob-

jective reference they recommend is "the universe." Now if the universe be conceived as intelligent and friendly, we have a personal object. But if the universe is thought of as the great system of physical energy with its ever ongoing forces, then it is at least in order to try to find out what sort of attitudes men take to such an object. To do this, it is in order to seek the facts.

Experimental Testimony

I could present a logical argument at this point, based upon data from the history of religion and psychological principles, to show that religious experiences do not long survive when they rest upon basic attitudes to impersonal objects—objects from which the worshiper expects no response. But it would be more conclusive as well as more scientific in method to appeal directly to the experiences of religious people, difficult as that is to do. As a psychologist in the field of religion, I naturally depend a great deal upon analysis of the various types of religious experience. To break an experience like conversion or prayer into its component mental elements, and then to inquire concerning its meaning and value to the one who has it, is certainly to gain insight into the nature of the experience. But I do not share the confidence some feel that psychology can present an adequate interpretation of religion. The analytic method has not been sufficient to justify my confidence in God, nor to give steadiness to my faith in him. Scientific analysis of prayer generally leaves me high and dry, like a boat on the flats when the tide has gone out. I value the scientific approach as indispensable and I demand logical consistency. But in trying to enter appreciatively and intimately into those great realities named Beauty and God, I have found that my attempts to adhere to scientific method and to strive for systematic thinking have cost too much. For at times I seem to have lost the great values themselves in the logical processes through which I sought to conserve them.

Knowledge from Experience

But there is a method of gaining knowledge, and certainty quite as scientific as analysis, and that method is directly from experience itself. The formula is "Try it out; experiment, and see what the outcome will be." Applying this formula, we may ask how certain ways of looking at religion and thinking of God will work out. Suppose we give up the time-honored view of prayer as seeking help from and fellowship with a real spiritual (or personal) being whom we cannot picture or conceive in any adequate manner, but whom we can think of as conscious and intelligent and friendly as we ourselves are intelligent and friendly—suppose we give up this view and in its place try to think of prayer as communion with our own "highest self." How will it work out? Suppose we attempt to get into communion with "the universe," or, if we are more socially minded, with the highest ideals of social value, how will it work out? How will it work out for the great mass of men and women who feel the need at times of strength beyond their own and turn to sources beyond themselves? Of course, the way to find out how anything will work is to turn to experience. This is always more conclusive than reasoning about the matter. As an approach to this empirical appeal concerning the experience of prayer, I am going to cite the summarized testimony of many of my students. Some of this may be only opinion and conclusions based upon second hand thinking. But much of it I feel sure is conviction resting upon personal experience.

For years my joyous task has been to help men who are preparing for the Christian ministry to approach religion in the scientific spirit in the fields of the history and the psychology of religion. Ours is one of the largest graduate theological seminaries in the country. During the past ten years about six hundred students have taken my most popular course, one in which we analyze and seek to interpret psychologically the various forms of religious experience. All who take the course must have done previous work in psychology in their college days. Under the general topic "worship," prayer comes up each year for psychological study. In the last ten years over two hundred "semester papers" have been submitted on the topic, "The Psychological Interpretation of Prayer," which is one of the standing subjects for papers in the course. In preparing these papers the men, many of whom are student pastors of churches, read standard works in the field and avail themselves of office conferences with the instructor. In these conferences religious experience is often discussed frankly and personally. And in writing the papers the men are urged to use first hand data from personal experience—their own and that of others when obtainable—in the analyses and interpretations which they offer.

Students Testify on Prayer

Let me summarize from both the conferences and the papers of this year. This summary is about the same as that of any other year would be during the time the course has been given.

1. I have found almost unanimous agreement that, even when we use the formulas of autosuggestion and emergence from the subconscious so familiar to students of psychology, the experience of prayer is not adequately analyzed and interpreted unless we take into account the worshiper's conviction that contacts are made with resources beyond himself.

2. I have found my students quite unwilling to call thinking things over with themselves by the name prayer. For this they prefer the term meditation, reserving the term prayer for the experience of thinking things over when in some way a consciousness of God or an appeal to God was a factor in the experience.

3. Though I have often asked the question, I have never found a single clear case where, in speaking of

prayer, a man claimed he had "gotten into touch with the universe." Nor have I found but a very few cases where a man thought he had had a religious experience when the object of his attitudes was "humanity" or an "idealized society." Only when the universe is thought of as intelligent and friendly and in some way available—in other words, as personal—have my students spoken of having had the experience of receiving help from prayer or fellowship with God in prayer.

4. Nor have I found anyone who thinks that prayer, viewed as an attempt to commune with an impersonal universe, can sustain itself. All seem to agree that when the object of the religious attitude is impersonal, no response will really be expected and under such conditions the experience itself tends to disappear.

5. The great majority think that the value of prayer of which we can feel most sure lies in its power to effect changes not in the world of physical fact, but in the world of spiritual—that is, personal—reality. In other words, prayer helps us to bring about changes in ourselves.

"The Universe" as Object of Prayer

I offer these summaries for what they may be worth. They are, in many cases, convictions which are the results of personal experiences rather than inferences from more or less theoretical thinking in theology and philosophy of religion. Some of the leaders in religious thinking today who are recommending "the universe" impersonally conceived and "humanity" as the only adequate objects of religious attitude for the modern educated man, need to learn from psychology how important emotion is as a factor in religion, and also how necessary personal objects are in arousing and sustaining emotion. All our great sentiments, whether patriotism, philanthropy, friendship, religion or whatever, are born and nourished in emotion. Jesus taught that the soul of religion is loyalty and love. And love lives on companionship and sympathy and affection. Without a personal object in religion, a someone from whom we believe we shall receive response, love and loyalty tend to lose their warmth and die. Psychology gives us reasons enough to regard emotion as thoroughly respectable in religion. Psychology can also help free our thinking from the false assumption, too often found in the conclusions of over rationalistic philosophy of religion, that personality is too crude a concept to be applied to God by modern thinking.

When the worship of the universe, or of the highest social values and other such impersonal and abstract conceptions, shows signs of being unable to sustain itself, the appeal to experience so strongly recommended by those who would approach religion in the scientific mood would seem to be very much in order. It is always scientific to ask, What does experience show concerning the kind of object that can inspire faith and confidence when men seek help through religion, not simply to get what they want, but help to love and to serve, and to bear what life brings bravely and to face the great adventure with hope?

Gambling by Wire

By Jerome Davis

ABOUT twenty-five years ago our cities went through a saturnalia of gambling crusades. Gambling rings were regularly exposed and raided by the police. In 1901 and 1902 District Attorney Jerome waxed famous by this method in New York. It was authentically known that in 1902 a notorious gambler, Canfield, had amassed twelve million four hundred thousand dollars by running gambling dens in New York, Saratoga, and other cities. In 1901 an exposé of conditions in New York city by the Times reported that the gamblers were paying over three million dollars a year in graft to a group of people consisting of one city commissioner, two state senators, and the director of the pool syndicate. It was claimed that this money was paid by four hundred pool rooms, five hundred crap games, two hundred small gambling centers, twenty large gambling houses, and fifty envelope systems. After the wave of reform, very little was left of the entire organized system. Even racetrack betting was eliminated in large measure in New York, through the efforts of Charles Evans Hughes. Since that time most Americans have rather felt that gambling has been limited to the colossal speculation in Wall street, which last year reached unprecedented heights. During the past twelve months our country has been flooded with alarms about the "Wall street inflation" and its aftermath. Still there is wide difference of opinion as to whether Wall street is or is not a necessary evil. Let us turn to a neglected field in which there is practically unanimous conviction that the methods are grossly injurious.

Gambling in U. S. at Flood Tide

Most Americans would be surprised to learn that in reality crude gambling is now going on, on a larger scale in the United States than ever before in its history. The author is not one of those who become wildly excited about gambling. He recognizes that, like the poor, it may be always with us. But one can

hardly be indifferent to a national system of fraud and deception, especially when it carries in its wake flagrant violations of prohibition and immorality. At present, gambling shops have sprung up from the Atlantic to the Pacific. Horse races may occur at any spot in the United States or Mexico. Loud speakers announce the results instantly in every city throughout the country. In many ways, these places correspond to the old bucket-shops. Bets placed on horses may never have been genuinely made, and dishonesty of every sort is practiced. It has been reliably estimated that the total number of devotees of these bucket-shops in the United States at the present time runs well over five million. The American mind has been so obsessed by the prohibition question that it has hardly noticed the gambling octopus which has slowly crept into the American social order until millions and millions of dollars are gambled away annually, and illegally.

Respect for Law Fading

President Hoover, in his address in New York city, said: "What we are facing today is the possibility that respect for law as law is fading from the sensibilities of our people. We are not suffering from an ephemeral crime wave, but from a subsidence of our foundations." The public generally attributed Mr. Hoover's attack to the violation of the prohibition amendment, but it could be applied with even more force to the gambling fever which has swept the nation, defying our laws with impunity. Recently, investigations into the gambling situation have been going on in five different cities and two states. Only a few months ago the New York Times, in a leading article, reported that in St. Louis within two weeks the police had arrested over two thousand bookmakers. In that city the cigar store proprietors handle the betting on the dog and horse races, in spite of a law which forbids it. The same paper reported that the attorney general of Nebraska had closed the famous Ak-Sar-Ben racetracks in Omaha. He had also written to a score or more mayors throughout Nebraska, specifically ordering them, on pain of removal from office, to close the poolrooms and other resorts where betting is rife. The attempted law enforcement in St. Louis and Nebraska could with equal point be undertaken in nearly every state in the union.

Wherever one encounters gambling, one usually finds closely associated with it liquor and prostitution. A report on Chicago crime made a year ago traces the whole racketeering game to gambling groups. Most of us have read about corruption in Philadelphia and Chicago. Are we aware that in both cities the gambling syndicates have a powerful hold on the community and in many cases are financing the liquor gangs? Only a few years ago the editor of a newspaper in Canton, O., recognizing the wave of gambling then in progress, endeavored to expose conditions. He was murdered in cold blood. Eventually his murderers were convicted. Nevertheless, the gambling that was prevalent in Canton is today a commonplace in hundreds of cities and towns throughout the United States, and because of the ignorance or laxity of the people little or no effort is made to stop it.

Conditions in Atlantic City

New Jersey is now making an investigation into the gambling situation. Let us consider conditions in Atlantic City as a concrete example of what is happening elsewhere. Atlantic City is not much worse than many another municipality. Although Atlantic City is controlled by a commission form of government consisting of five members with control over police affairs, until recently little had been done to stop gambling. Now a committee of one hundred has been trying to change the situation and has received strong aid from the press. They found twenty-four fully equipped gambling houses running wide open. Five, ten, and twenty-five cent gambling slot machines were in over two hundred stores or speakeasies. Cabarets with gambling and drinking were open all night. Even in grocery stores one could purchase tickets to gamble on the daily treasury balance. As is well known, the treasury balance is published daily. If one is lucky enough to guess the last three numbers correctly, one is paid six hundred to one. Horse race gambling is also in full swing in Atlantic City. One of the places was managed by a man named Stebbins. When races are run in Mexico, Miami, New Orleans, or Cuba, patrons are instantly informed of the results. They have telegraph connections with all the tracks and keep their clients, as well as themselves, posted as to changes in the betting odds. For instance, as a race is run in Tia Juana, thirty-five hundred miles away a vivid description of the event is being announced through a loudspeaker connected with the phone.

Gambling Gangsters

A careful study of the patrons of these resorts shows that they are about equally divided between the beginners, who are being manufactured constantly through a scientifically planned propaganda process, and the habitues. A great many of them in the end lose all their money and are forced to take to crime. In Atlantic City a great many Philadelphia gangsters are among the number of those who gamble. It is therefore natural that many of the centers of prostitution are connected with the gambling houses. But Atlantic City is merely one illustration of scores of other cities which might be mentioned. The important thing to remember is that this gambling is being done on a nation-wide scale.

Two national syndicates—the Empire and the General (now reported consolidated)—furnish race track news to the poolrooms of the country. They are, of course, allowed to use the wires of the American Telegraph and Telephone company. Private individuals cannot send out the results of a race until fifteen min-

utes after it is over, which means that these news organizations have a virtual monopoly of all telegraphic racing news. In fact, the New York Times once reported a suit brought by the Morning Telegraph, a racing paper, against these news companies on the ground that they refused to furnish the Telegraph with the racing results and so desired to drive it to the wall. There is keen rivalry between such news syndicates. One of them will occasionally be granted exclusive privileges at a certain track. For instance, this was true at Jefferson park, New Orleans. A rival concern, which had been unsuccessful in securing the privilege of running their wires into the tracks, erected a tower at some distance and by means of large telescopes brought everything into view. The park officials finally erected a large canvas to obscure the view, and when that failed they marooned large balloons so as to prevent the outside agencies from getting the news. In spite of these handicaps, by building higher towers the rival concern was able to get the racing results. The wire service of such syndicates goes into all the racetracks of the United States, Mexico, and Cuba. They report to the gambling bucket-shops throughout the country. The patrons of these racetrack bucket-shops know little or nothing about the merits of the various horses on which they bet their money. It is small wonder that it is reported that the racetracks in Canada debar these syndicates from having wires inside the tracks. It is certain that they make possible infinitely more gambling than is done on the actual race tracks themselves.

The Courts and Gambling

One of the best known turf men in the United States has estimated that in Maryland, during a single season on the racetracks, there are bets in the neighborhood of fifty million dollars, whereas in the poolrooms and racetrack bucket-shops one hundred and sixty millions are bet on Maryland races in the same period of time. Kentucky wagers forty million dollars inside of the racetracks, but about three hundred and twenty millions in the poolrooms. Illinois bets perhaps fifty millions inside the racetracks, but two hundred and sixty millions outside. In Ohio, where racing is illegal, it is estimated that they wager twenty-five million dollars inside the tracks and seventy-five millions outside. Last year an Ohio judge, Frederick Walther, of the common pleas court in Cuyahoga county, issued an injunction forbidding the sheriff to stop the "contribution" form of betting at the racetrack, although he inserted in his order, "if the same be not in violation of the laws of Ohio." When the racetrack nevertheless was raided and the press severely criticized the judge, he retaliated by declaring the editor and editorial writer of the Cleveland Press in contempt of court. To such lengths has a court gone in upholding its dignity and preventing interference with gambling.

The racetracks of Ohio are largely one-half mile affairs, and do not appeal strongly to the professional gambler. It is believed that some three hundred and sixty million dollars are bet inside the racetracks of the country annually, but that over two billions are bet on the same races outside. While all these estimates in the nature of the case are largely guesses, they do furnish some index of the prevalence of the disease.

Betting Blindly

The greatest objection to the bucket-shop racing dens is that so many of them manipulate and defraud the people by inducing them to bet their money on horses they know nothing about, and that these people belong to the small-salaried class of clerks and laborers. The result is the inculcation of a spirit of "get something for nothing," and by illegal means. The fraudulent methods used are legion. For instance, a man who owns a fast horse will run him several times in such a way that he is sure to lose and so build up a bad reputation. Finally, he will run his horse where he is certain to win. Then, with the odds heavily against him, the owner will send money all over the country to bet. Those who are on the inside and know, will win. Since there are so many inside games, it is natural that a great many tipping bureaus exist to share "inside" facts. A man who lives outside New York must pay fifteen cents a copy for his racing paper. The Daily Racing Form, the New York Press, and the Morning Telegraph all accept questionable advertising. In them are advertisements offering inside information about the races. In many instances these advertisements will refuse to accept any business which is done by mail; this because the United States government prosecutes any one who uses the mails for illegal purposes. The advertisements stipulate: "Positively no mail accepted." The following advertisement, which could be duplicated many times, speaks for itself: "If money is sent to Mr. Stutz or his agent through the mail, he will return it."

Some Stories from Real Life

To provide protection to the public against the fraudulent use of the telegraph and telephone is just as important as protecting people against the fraudulent use of the mails. Why should there be a difference? It also seems rather peculiar that racing sheets which advertise tipsters should be granted the use of the United States mails. A great many of the racing bucket-shops make a flat rule that in the poolroom you cannot collect more than fifteen to one—this in spite of the fact that at the racetrack a horse may win and pay one hundred to one. There is no way of ascertaining the amount of money that is wasted annually by the public through the vicious robbery of tipsters, but it certainly runs up into the millions.

Perhaps a few concrete instances of individual gamblers will give some idea of the extent of the irreparable damage which has been wrought by these

illegal gambling dens. Not so long ago a trolley conductor in Brooklyn made $160,000 in a single season, but he kept on playing until he went to New Orleans, and when he returned to New York he was almost penniless. In a short time he ended his career in a penitentiary for burglary. A friend of mine, who is now giving all his time to gambling prevention and suppression, has had an interesting career. He was in the advertising business. Some one sent him a tip about betting on a horse race, and almost before he knew what was happening he was betting so heavily that his business had suffered severely. Within six months he was bankrupt. But he never lost his moral sense completely. He says: "While I often won, I never had a really happy day gambling and finally was even ashamed to face business or social friends. I soon came to loathe it all." The desire to prevent other young men from going the same road led him to tell all he knew to a minister in Troy, New York. "The clergyman had to be shown, but it took only a few hours to convince him with evidence we had secured, and one day later every gambling place in town was closed." From that day to his death in March, 1930, my friend devoted every spare minute to this work. Albany, Hudson, Troy, Pittsfield, and Rutland are among the cities in which he has successfully attacked gambling. He has forced mayors and even governors to act against the wishes of the party bosses. At the time of his death he was actively at work helping to clean up Atlantic City.

Gambling and the Volstead Act

The only gamblers who apparently have made money are the ones who run the gambling business from the inside. Last year the tragic death of Rothstein, one of the notorious New York gamblers, brought forth the close connection existing between bootlegging and gambling. After his death it was also revealed that he was closely allied with the narcotic ring which had ramifications throughout the country. Detectives who were sent to Miami in the Rothstein murder case reported that in various Florida gambling resorts they had observed from eighty to ninety criminals from New York city. Incidentally, they solved a murder which occurred at Coral Gables, stating that it was caused by a dispute over the division of spoils in a gambling game. In Philadelphia the grand jury has indicted several politicians and police officials, some of whom have already been tried. The grand jury also declared eighty-five of the police to be unfit to serve the city.

It is quite popular in these days to say that back of all immoral and lawless conditions is a violation of the Volstead act. It is quite possible that the gambling interests of the nation may be waxing stronger and stronger through the smoke screen of prohibition. In Philadelphia the name of the gambling king is Kaelker. At one time some one known as "English Tommy" tried to compete with him. He was sentenced to two years in the penitentiary on a charge of gambling. Immediately on being released he was re-arrested and sent up for three years on the charge of having narcotics in his possession. Before the same grand jury that has been trying to clean up Philadelphia, a bank employe testified that he had stolen $300,000 from a bank, but that he had lost practically all of it at Kaelker's gambling house.

Not long ago a successful fight was made by the United States authorities against the baseball pool with headquarters at Albany, New York, which was showing a weekly profit of from fifty to sixty-five thousand dollars. It was accused of sending several thousand tickets into Massachusetts weekly. In this instance the men were convicted. Nevertheless, other pools are now spreading in defiance of the law. For example, in the state of Connecticut "Connie Lewis" is reputed to be collecting hundreds of thousands of dollars from the clearing house game. This consists of a weekly ticket of five numbers which will pay you a thousand dollars in cash if you are the one winner —out of 99,999—who has the lucky last five numbers of the United States treasury balance.

Newspapers and Gambling

There are a few lesser prizes also. Just one series of tickets issued weekly brings in a total of $50,000. Every month a dollar ticket is sold in addition to the weekly lottery. When this business was first started, prizes were given six days a week, but, in line with all other "big business," the efficiency expert of the syndicate made a psychological study and discovered that it was just as easy to sell the tickets if prizes were awarded only five days a week. When this change was made, it did not make the slightest difference in sales. It is interesting to note that this gambling system uses the New York Herald Tribune as its official newspaper for the last five numbers of the treasury balance. Even when incorrectly printed, they are official if they have so appeared in the Herald Tribune.

At Savin Rock in West Haven, Conn., a special law slipped through the state legislature as a rider to another bill has even legalized roulette wheels in that one locality alone. Today there are fifty-two gambling wheels on the grounds, and patrons who are lucky enough to win can cash their winnings. The result has been that illegal liquor resorts and immorality are common. The stakes are high, for a small room in which a roulette wheel can operate may rent for as high as three thousand dollars. The poison of this gambling mania, with its get-rich-quick profits, has affected the entire political situation in West Haven and has even led to some measure of acquiescence or silence on the part of some of the clergy. Naturally, Savin Rock is rapidly becoming known as the gambling center of Connecticut, and nearly all forms of gambling are to be found there in addition to the twin evils of liquor and immorality.

What can America do in the face of this national gambling peril? Is this not clearly among the facts

which the United States crime commission appointed by President Hoover should investigate? Is is not possible to check on the uses to which wires from racetracks to poolrooms are put? Racing sheets which carry obviously fraudulent advertisements should be denied the use of the mails. A federal law should be passed making men liable for criminal prosecution if they use interstate telegraph lines for fraudulent or gambling purposes. There would seem to be no doubt that this would be constitutional, for in the Louisiana lottery case, Champion vs. Ames, the supreme court held that it was legal to prohibit interstate traffic in lottery tickets.

If such a law were enacted by congress it would greatly strengthen the hands of all who are interested in the honesty and integrity of our social order. Indeed, it would go far towards ending the entire poolroom race gambling evil.

If only the public sensed the situation as it actually exists, pressure would be brought to bear to end forever the evil of fraud, deception, and gambling over the telegraph and telephone lines of one of the most respectable corporations in the United States. For gambling exists because the public does not scorn gamblers. Pitiless publicity is the quickest way to end gambling in America.

In Search of a Job

By G. B. MacDonald

AS ONE of the vast army of unemployed, one who feels the pinch as keenly as it is possible for the human constitution, mental and physical, to bear it, and as one who is perhaps better able than ninety-five per cent of his unfortunate fellows to write on this matter, I feel called upon to address myself to those who might be sitting at ease when all is not well.

Last Christmas life seemed rosy to me. The stock market crash did not affect me, as I thought, even remotely. My friends spent generously and I spent. Came January first, I paid my bills like the best of them. Then two days before going back to work word came that the concern by which I was employed would never again open its doors. I was not worried. Why should I be? I live in one of the largest manufacturing towns in the country and there were hundreds of concerns with doors still open.

A New Experience

At once I set about getting a new place. Feeling that I was a valuable man, one who knew his worth, I began my job hunting in a high-handed manner. I got letters of introduction from influential friends to men in various fields who employed hundreds, and I saw them "in person." These all however, invariably told me, "There isn't anything that we can let you have at this time, Mr. ——."

Seeing that letters of introduction got me nowhere I launched forth on the open employment offices of most of our large industrial and commercial houses. Most of the men whom I visited were cordial and sympathetic, but all I got from them was, "There isn't a thing today." One man even invited me to drop in any time for "a social call." Once I almost landed something, but upon admitting that I was not married—whether it was from the fact that the boss had an eligible daughter or on the ground that single men can get along somehow, work or no work, I do not know—but I did not get the job. After two weeks of this my market value, even in my own estimation, greatly depreciated. I was ready to wash dishes, tend furnaces or even feed swine, but no man gave me the opportunity.

In my third week of unemployment some one mentioned selling Bibles as a very profitable vocation. I interviewed the secretary of a Bible society, who told me that it would be useless for me to venture in that field as the men already on the road were doing nothing. In desperation I tried writing. Two short stories and an article, however, brought me nothing but a loss of two weeks in time and ten dollars paid out to typists and a writer's agent.

As I write this I have two dollars in my pocket, the remnant of a loan from a friend. With this I must pay a month's room rent and live as best I can until, if ever, I find something to do. I am still trying to find work, but with the feeling that I have played my trumps and lost and that trolley fares are worth more than my chances of getting a position.

I have drawn this picture in as light a vein as possible. I feel that I will weather the gale and if not I can "go to my God like a hero." My personal plight, however, has shown me that grim reality faces American society today. Here is the situation. I am young and in good health. I have a fair degree of culture and experience and can adapt myself to most any situation. I have no dependents and I have friends who would do anything within reason for me, yet I am all but ready to admit that I am licked.

My Friend Jones

What is the case with my friend Jones? He lives two doors from where I room. He has a wife and five children to support. He is about fifty years old and has followed the same line, factory work, all his life. Two months ago Jones was fired by the concern for which he has worked for the last fifteen years. Since then, like myself, he has tried hard to

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find something to do, but with no success. I saw one of his daughters on the street yesterday and the youngster looked half-starved. If there is a man in America who loves his family, that man is Jones. It kept the neighbors stepping to keep up with the Joneses, when Jones was working. Today he can do nothing for them.

Last night I dropped in to see him, not because I could help him but because misery loves company. He seemed wild and restless and could not understand why things were going so hard with him. The milk and bread men stopped delivering at his door some time ago. The house agent was at him again for last month's rent and he was told that he would have to go. But where? He showed me a picture of his landlord's wife in last Sunday's paper. She is going to Paris for a spring outfit and had to tell it to the world in the society columns. By a strange coincidence there was also a picture of the owner of the factory from which Jones was fired, basking in the sunshine at Palm Beach. Jones has a kindly nature and does not hate easily, but those pictures stirred him extremely. He is ready for communism or anything that promises release.

How the Church Helps

As an added aggravation, the morning's mail brought an impersonal notice from Jones's church, stating that he was six weeks in arrears in his dues. Jones has been a good member of a Baptist church for twenty years, but the notice from the financial secretary was the only sign of interest that his church had shown in him since his discharge. He was up in arms against his pastor. He said that his pastor was getting five thousand dollars a year, and a house, but was always crying poverty. He even made me confess that I thought Jesus would take the whole Jones family over to the parsonage until they could shift for themselves—that is, if Jesus were his pastor.

The talk then went to Jones's brother, who himself is a Baptist minister. I wondered that he didn't do something for Jones. Then it turned out that Rev. Mr. Jones lost his church last fall and since then has not been able to find a new place. It seems as if the Baptist ministry is overcrowded; Brother Jones always finds fifty names ahead of his when he hears of a vacant place. He has developed some radical views in his misfortune. It is his opinion that all Baptist seminaries should close down or go into some other line of business until there is a need for new preachers. He also blames secretaries, professors, editors of religious papers and others for holding down one job during the week and keeping him out of his on Sundays. It seems as if Brother Jones's visions of "service" are badly clouded by his interest in keeping soul and body together. I believe he is at the point where he will prophesy for hire.

Although I could offer little consolation to Jones, my visit was very beneficial to myself. I came away feeling that if Jones must continue his attempts to make the grade I must and, what's more, I must give him a hand as I go along.

My confidence in the church as a medium of practical goodness is, however, badly shaken. Today in our own land we have as good an opportunity for exploiting the worthfulness of Christianity as we may ever have—naked to clothe, hungry to feed and highways and hedges filled with "bums" who should be compelled to come in. Newspapers, radio lecturers and politicians are making efforts, feeble or otherwise, to mitigate the suffering. But on the part of the church, some of whose most devoted followers are now in dire predicament, I know of no concerted action to cope with the situation. On the contrary, Christian leaders are making frantic efforts to induce the Holy Spirit to preside over the 1900th anniversary of Pentecost. He is promised "revivals," "awakenings," and "great ingatherings" if he will but attend. Somehow, I hope he refuses in favor of helping Jones.

A Peace Litany

By Victor B. Chicoine

Foreword: In using the term "Statesmen" we realize how questionable it is. But we are forced to do this for the want of a better word. The part of the Statesmen can be played by almost any group from any nation. With simply interchanging the names of the nations different effects can be secured. The people remain the same no matter what country the Statesmen may represent.

Statesmen: "With our army and navy we can lick England, and France, and Germany and possibly Japan combined. Yes, even with Japan."

People: "We want peace!"

Statesmen: "Well, with our armanent we can surely defeat the combined forces of England and France."

People: "We want peace!"

Statesmen: "Be reasonable people. There is no question about this. We can repulse England!"

People: "We want peace!"

Statesmen: "The upkeep will not be very great. And surely we had better be strong enough to rout Portugal."

People: "We want peace!"

Statesmen: "Why not be certain, if we must reduce our army and navy, that we keep enough to be secure against Haiti?"

People: "We want peace!"

Statesmen: "Well, now, don't we want an army to keep alive the spirit of patriotism, for parades? What shall we do for Memorial day?"

People: "We want peace!"

Statesmen: "All right then. Have it your way if you insist."

People: "We have peace!"

(*Note: The chanting people must keep in perfect time. And the tone must be deep and convincing.*)

BOOKS

The Christian and War

THE CHRISTIAN'S ALTERNATIVE TO WAR. *By Leyton Richards. The Macmillan Company,* $1.50.

THE WAR METHOD AND THE PEACE METHOD. *By William I. Hull. Fleming H. Revell Co.,* $2.50.

IT IS RATHER significant that the article following the name of the Rev. Leyton Richards, M.A., in the British "Who's Who," contains this sentence: "Fined £100 under the Defense of the Realm Act for refusing to mix Christianity and war." This was, of course, during the intense and passionate years of the world conflagration. It is also significant that when Carrs Lane Congregational church—one of the most commanding of the British free churches—was seeking a minister after the election of Dr. Sidney Berry to an important office in the Congregational organization, this solid and cautious church chose as its leader the brilliant and militant pacifist, Leyton Richards. It is easy then to see that the book, "The Christian's Alternative to War," is in a sense an apologia pro vita sua. And Mr. Richards frankly gives it a sub-title, "An Examination of Christian Pacifism." If the reader has heard the minister of Carrs Lane preach in his own pulpit and has felt the power of his keen, logical, and masterful mind, he comes to the book in a mood of hearty respect and friendliness. Leyton Richards suffered much during the war and he came out of the experience without the slightest element of spiritual malice. One feels the strength of a man who has lived through difficult days and extorted a tribute of character from all his experiences, in everything which Mr. Richards says and writes. In this volume we are brought sharply to face the matter of the authority of Christ, and of his expressing in his life and teaching the spirit which is the ultimate antagonism to everything for which war stands. The nature of war on the battle front and on the home front is remorselessly analyzed. You come to feel with the author that war rots moral and spiritual fiber everywhere. That there are difficulties in the Christian position the author admits, and some of them he frankly analyzes. With a ringing assurance he summons men to hear the true Christian witness even in a world organized for war. And he closes on the high note of the responsibility of the church for the peace of the world.

Men who are inclined to say ugly and sweeping things about the pacifistic position would receive illumination which might not be entirely welcome if they would read Mr. Richards' book. Even where he did not compel their assent he would command their profound respect. For a young man struggling with the problem, this is one of the inevitable books. And it is none the worse for the fact that the virile energy of the writer's style carries the reader's interest with easy mastery.

Prof. William I. Hull holds the chair of history and international relations in Swarthmore college. You might call his study "A Book of the Wars of the World." In 364 pages he summarizes most of the wars of which history tells. With blunt and almost terrific honesty he tells who fought and what came of the fighting. And when he has gone over these closely packed pages the reader is fairly overwhelmed by a sense of the folly, the futility, the sheer insanity of war. It may be—indeed it is true—that Professor Hull is arguing a case. But even the man who does not go the whole way with his argument will inevitably feel, if he reads with an honest mind, that the author of this volume has a very good case indeed. The facts are so eloquent that Professor Hull feels little need for rhetoric. He tells the brief tale of the use of the peace method, and shows all the promise which it holds out for the good of the world. He sees that the Kellogg pact may be a matter of pivotal seriousness *providing the nations take it seriously.* And to him it is clear that disarmament alone will make the Kellogg pact authentic. "Practically all the world has adopted the Kellogg pact for substituting the peace-method for war; hence disarmament is not only logical, but necessary, if the pact is to be observed." One wishes that all the facts which lie on the pages of Professor Hull's book might have gotten into the mind of each delegate at the London conference.

LYNN HAROLD HOUGH.

Books in Brief

SO THAT YOUTH MAY KNOW. *By Roy E. Dickerson. Association Press,* $2.00.

The subtitle, "New viewpoints on sex and love," defines the scope and purpose of this book. The viewpoints do not appear to be particularly new, but the views are set forth with a complete awareness of all that is new in contemporary thought on this delicate topic and they are the kind of views that one would be glad to submit for the consideration of young people who are either naive or perplexed or tempted.

ARROGANCE: THE CONQUESTS OF XERXES. *By Louis Couperus. Farrar & Rinehart,* $3.00.

The contacts and conflicts between Persian and Greek power filled the world with tumult for two centuries before the time of Alexander. Great cultural issues hung upon the outcome of that struggle. Greek civilization means so much to us that none of us has a friendly thought for the Persians. Our choice of sides is right enough, but it makes it hard for us to realize how the Persians looked at the matter. The great Dutch author has tried to tell the story of Xerxes from the Persian point of view. Fictionized biography here tackles a difficult subject. There is color and action in abundance, but the oriental potentate so persistently played the role of a god on earth that even the most skillful writing can scarcely make him very convincing as a man. We do however get a vivid picture of the Persian invasions as seen from their side.

XENOPHON, SOLDIER OF FORTUNE. *By Leo V. Jacks. Scribners,* $2.00.

Enteuthen exelaunai, also *kai Kuros eipen,* and all that jolly old rot. But here is a livelier book about Xenophon than Xenophon himself ever wrote, though one with some of the same qualities of clarity and admirable organization of details into a coherent and unimpeded current of narrative. The author's double experience in teaching Greek and in soldiering equips him perfectly to tell the story of Xenophon. Anyone who remembers his boyhood's Anabasis only as a dull book to be deciphered a page a day by the aid of a Greek dictionary will get a different and a truer impression by reading this stirring story of the adventures of the Athenian soldier of fortune who, having fought for Cyrus, for himself and for Sparta, ended as a gentleman-

farmer writing in retirement the records of his wars and his recollections of Socrates. Xenophon comes to life very vividly in these pages.

ART IN AMERICA. *By Suzanne LaFollette. Harpers,* $5.00.

Here for the first time the development of the artistic spirit in America is exhibited in relation to the social, economic and political backgrounds and to that total body of human experience from which art always springs if it is vital. Jefferson realized the connection when he said that "painting and sculpture are too expensive for the state of wealth among us." But even colonials of limited affluence had to live in houses, sit on chairs and sleep in beds. Hence artistic craftsmanship preceded the fine arts. The coming of the machine age brought increased prosperity to everybody but the artists; art was injured by the mechanization of industry more than it was immediately helped by the raising of the standard of living. The demand for portraits alone saved the early American painters from complete disaster. With the last quarter of the nineteenth century there began to be that combination of material and cultural achievement which is essential to the development of a national art. The author is not, however, narrowly nationalistic in her sympathies. "It is not nearly so important that an art shall be national as that it shall be good." The biographies and criticisms of the outstanding artists and their work are written with reserve and fine appreciation. The illustrations are well chosen and equally well reproduced. Its charm will appeal to laymen, decorators and connoisseurs of antiques, its accuracy will command the approval of artists. There is no more useful handbook in the general field of American art.

CORRESPONDENCE

American Movies in Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: As a parent and missionary, Mr. Eastman's two articles on "Our Children and the Movies" and "Ambassadors of Ill Will," touched me vitally. . . . Recently a guest in our home asked to take the children to the movies and I felt that if they must go I had better go once more. We were able to locate the theater by the crowds returning to their homes. We thought we were in plenty of time but our cheaper seats for the body of the house were of no value for every seat was taken as well as all the standing space in the aisles, before the show began. By doubling our money we got seats in the gallery which was soon full.

The main picture, which was our excuse for being there, had a bit of decent fun here and there at long intervals but there was so much drinking, thieving, shooting, gambling and hanging that the whole affair was absolutely out of the question as far as I was concerned. We had an hour and a half of this "nice" part, then we were treated to the real thing. The boss was very careful in selecting the girls for the line up. None but those with the proper physical charms need apply. They must be shocking. When one protested that she could not appear naked, the strong hand of a gallant American man began to force from her the little that still remained about her body. The picture was full of boudoir and bathroom scenes. My elders have told me how black girls were stripped to the waist and exposed on the block for sale. Here was the selection of American girls to be exposed for amusement of the world with all details explained in the running explanation which accompanies all moving pictures in Japan. This went on for another hour and a half. I got my crowd out then and how much longer it continued I do not know. Three hours and a crowded house! This city with its millions and all other cities and towns in Japan have theaters every few blocks showing such stuff.

At the beginning of the year someone proposed that a company of geisha be taken to Washington, D. C., to dance at the cherry blossom celebration, in itself a perfectly modest performance, but because of the moral reputation of these girls the federated missions protested and the project was abandoned. Yesterday five Japanese girls sailed from Yokohama for America sent by a Tokyo newspaper to carry special thanks to the American people for their help at the time of the earthquake. They were most carefully selected and represent the best Japanese womanhood. They are personally attractive, well educated and speak good English, for they are messengers of good will and have a responsibility not only to every Japanese here but to every American to whom they go. The Japanese feel that they cannot afford to be misrepresented. Thousands of people in Japan are forming their ideas of American life and culture entirely from what they see on the screen. Is America so mighty that she can afford to be judged by the worst things in her life in order that a few movie magnates may profit and her trade balance be piled up a few hundreds of thousands each year?

Tokyo, Japan. CLARENCE F. MCCALL

When Does the Home Get Its Chance?

EDITOR THE CHRISTIAN CENTURY:

SIR: You never printed anything more important than the article on "Immediacy in Education." Though every known fact points in the opposite direction, educators are preaching everywhere that education is the one and only cure for crime, some of them even claiming that religion is an incentive rather than a deterrent. W. C. Bagly, in his book on "Determinism in Education," which everyone ought to read, even after admitting that he tried to prove education prevents crime and found all the statistics proved the contrary, still says no other factor but the schools is capable of forming a program intelligent enough to combat crime.

Where, how and when has anyone proved that the schools have made noticeable changes for the better in the *character* of men and women? We do have more intelligence and trained capability as a result of modern education, but there is nothing to show that we have a higher quality of character. Education is supposed to develop a type of mentality that is open to an honest evaluation of facts; and in a general way it does do so. But on this one subject, the value of classroom training, compared to that of home and religion, the average educator has a mind impervious both to fact and argument.

The school has been telling us for years that it cannot do its best for our children unless it can control them a certain number of hours a week, which is true. It is also true the home can do little for them if we can control their activities to such a small extent that home is nothing but a free lodging house where the children can come long enough to eat, sleep and change their clothes; and where the parents are regarded mainly as persons who obligingly foot the bills.

As a mother, I have to compete for time not only against regular school hours, but against all sorts of extracurricular activities, such as football, basketball, innumerable plays and school and class benefits, Latin and other clubs, etc. These have an undoubted value for the child, but when the sum total is so great that my child *never* has time to consider the welfare of anyone but himself, *never* has a chance to learn to serve others, it makes systematic home training almost impossible.

The schools demand the best the child has, in time and strength. Church and home can have what is left—if there is any. By all means let us have the best schools we can. But *is* a school a good school when it teaches, by word and deed, that a child's own personal aims and ambitions are the only important thing in life? Is this what Christ taught? Is this what has produced the finest people the world has known? And particularly, does it produce great mothers? If it does, then I have things all wrong.

Avalon, Pa. (Mrs.) Mary A. Johnson.

Dangerous Laws Proposed

Editor The Christian Century:

SIR: There are three alien registration bills before congress that should be defeated. An easy passage for these bills has been carefully prepared. The public have been educated to a frenzy against "enemies from without and enemies from within the republic." It is part of the strategy to identify aliens, communists and unrest; to paint the communists as boring into our institutions; and to brand as communists or communist sympathizers our educators, peace workers and leaders of thought whom the interests strive to brush aside. All our troubles, it is argued, come from infection by communism. Aliens are communists, of course, and the rounding up of aliens whets the appetite for proscription.

Prejudice and intolerance are scarcely the handmaids of orderly progress. Yet they are invoked to help the alien registration bills through congress. Similar bills have been rushed through before this, only to die when popular clamor had subsided, and they were seen to be political subterfuges for mean purposes.

This registration will put a weapon of intimidation into the hands of the police, whose acts of violence are customarily condoned by their superiors. Lists of the aliens will be relied upon by employers anxious to weed out "radicals" and by "patriotic" bodies zealous to further the interests of their friends in the army and navy.

Our clashes with aliens are mainly through the police; and our police—as some would put it—are but human. Shall we put into the hands of the police an instrument for constant intimidation, blackmail and extortion of newcomers who are especially helpless because they have no vote? Furthermore, these bills would certainly be followed by other bills boldly directed at our own freedom to assemble, speak and write. These drives are persistent, and are promoted by selfish interests.

Pending in the senate is bill 1278; in the house, bills 9101 and 9147. There is grave danger that they will pass. Hon. Arthur R. Gould is chairman of the senate committee on immigration. Hon. Albert S. Johnson is chairman of the house committee on immigration and naturalization. These gentlemen should hear from your readers.

Cambridge, Mass. Helen Tufts Bailie.

Ritual, Not Worship

Editor The Christian Century:

SIR: The unfortunate choice of a word in the title and in the body of Mr. Chamberlain's article, "Some Perils of the Worship Vogue," confuses the reader. The criticisms seem to indicate that it is not "worship" which is under fire but certain forms of ritual. Worship has not placed esthetics first, stifled prophetic utterance, or caused insincerity. Neither has ritual when properly used. It is the abuse of forms of public ritual that is attacked.

Essential worship includes contemplation, revelation, communion, and fruition, in the words of Professor E. S. Brightman. If such a thing as a vogue in this should spring up, Hallelujah! There would be perils even then but of quite a different stamp than those discussed in the article in question.

A title such as "Some Perils in the Revival of Ritualism" would bring one to the study in a different frame of mind and might clarify the writer's meaning.

Seattle, Wash. William E. Callahan.

American Movies in India

Editor The Christian Century:

SIR: I have just read Fred Eastman's article, "The Menace of the Movies." American pictures are not merely a menace to America; they are a menace to the world. At the present moment the following pictures are being shown in Bombay: "Coquette," "The Battle of the Sexes," "The Desired Woman," "While the City Sleeps," "So This is Love."

An atrocious book has recently been published in India and is being eagerly read, which depicts the United States as the most immoral nation in the world. The book was written in answer to "Mother India" by a man who has never seen America. It is a malicious libel, but those who view many of the American movies cannot but accept the picture as true and accurate. American pictures completely dominate the Indian market. How long will America allow commercially-minded opportunists to damn the fair name of the country in the eyes of the world?

Bangalore, India. Wilbur S. Deming.

Disagrees with Dr. Eastman

Editor The Christian Century:

SIR: I cannot resist the urge to say to you that I am most heartily not in sympathy with Dr. Eastman and his articles on the movies. It is doubtless true that the advertising makes too much of the sex appeal, much less than the pictures themselves. But after all, this is the fault of the public, not the producers. I see a good many movies and it is the exception rather than the rule that is dirty. I find that The Christian Century enjoys fighting something. If not one thing then another. Most of the time I feel that you are unfair in your treatment of those with whom you do not agree. I find a few things in The Christian Century that are worth reading but take it mostly because it makes me mad, disgusted with the point of view which your editor favors. It is mentally valuable as an irritant, just as the body is often helped by the same treatment. Try to come nearer the truth in your assaults on others, and to be more understanding in your statement of their positions.

Evansville, Wis. Robert H. Pratt.

Christ and Peace

Editor The Christian Century:

SIR: In your issue of March 26 there appears a small paragraph in which you say that in a lecture given in Dallas, Texas, I decried the modern efforts of the peace movement. My statements were as follows: First I traced the history of pacifism during the last fifty years and showed how they miscarried. This was followed by expressions as to the present day agitation. I said: "No one doubts for a moment the sincere and noble motives of Mr. Ramsay MacDonald and our own good President, Mr. Hoover. Who does not wish that they might succeed? What right thinking human being does not want that horrible nightmare of the human race, war, forever abolished from the face of the earth?"

Then I stated that peace is impossible, according to Scripture, without the Lord Jesus Christ. If an individual wishes to have peace with God, the only way it is obtainable is through Jesus Christ our Lord. It was made clear that peace on earth will come and must come, that ultimately all swords will become plowshares and spears pruning hooks and the nations of the earth will be united in a great brotherhood. But this is possible only by acknowledging Jesus Christ, his kingship and crown rights. True peace on earth will come when nations crown him King and worship at his feet.

New York city. Arno Clemens Gaebelein.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Presbyterian Church Speaks Out on Prohibition

The Presbyterian Banner reports that the Presbyterian church, through its loyalty commission, has sent to the judiciary committee of congress a statement of the church's stand on prohibition. The statement reads in part: "The Presbyterian church views with indignation the efforts of those who are seeking by sinister and subtle means to overthrow the constitution, whether by intrigue, evasion or nullification. It views with alarm the organized efforts of those who, on account of appetite, social custom, cynical smartness, political corruption, and, at the base of them all, predatory greed, have publicly arrayed themselves in behalf of an outlawed traffic. A part of the constitutional process of government to which the Presbyterian church is committed is the full opportunity provided for the expression of the will of the people by chosen representatives. It is not by straw ballots, by whomsoever distributed and collected, with all the chance for unfair and inadequate representation, not to say fraud, that the people of the United States have been taught to register their political purposes. The Presbyterian church has been as relentless a foe of the organized liquor traffic as it has been a stalwart defender of constitutional government; its ministers, laymen and, not least, its women have been marshaled in increasing number against a traffic which has consistently undone the things the church has set out to do."

Lutherans Form New Missions Group

At a meeting in Chicago, March 27, 17 representatives of six Lutheran general bodies met in conference to discuss comity in home missions, and laid the foundation for a permanent national home missions conference to serve the Lutheran churches of America as they are served in other fields by the Foreign missions conference, the Inner mission conference, the Editors' and Publishers' conference, the Educational conference, and the Statistical association. Distressed by the overlapping of effort in establishing and maintaining of Lutheran mission churches in the cities and smaller communities throughout America, the United Lutheran church, through its Board of American missions, invited other general bodies to appoint representatives to this first informal meeting to discuss ways and means of eliminating the evils of the present system. The Norwegian Lutheran church, the Augustana synod, the United Danish church, the Joint synod of Ohio, and the Iowa synod were officially represented.

Methodist Leaders Report on Birth Control

The report of the social service committee to the New York east conference of the Methodist church covers, among other items, "Creating a social consciousness among our people," "Militarism and education," "Old age pensions," "Public ownership," "The Russian religious situation," "Stock market speculation" and "Unemployment." On religion and home life, the report offers these suggestions: "The church has recognized something of its responsibility for happy Christian home life by the 'special advices' in our discipline in respect to marriage and divorce. We inquire whether our board of education has complied with the request of the general conference of 1928 'to prepare courses of study setting forth the practical and spiritual values of marriage; such courses to be

British Table Talk

London, April 1.

The Naval Conference and The Shadow of Fear

AT THE moment there is no better news of the disarmament conference. We seem to be living in the valley of the shadow of fear. All the traditional fears which have haunted Europe for centuries are upon us, and all that has been achieved by the league, and Locarno, and the Kellogg pact cannot cast them out. "The way of adjusters is hard," writes Mr. Wickham Steed, "and the whole trouble with this conference is that one cannot adjust fears. Before it met, everybody who knew anything of the international position could see that Mr. Ramsay MacDonald would, sooner or later, find himself astride of two major fears—the fear of France for her security, and the fear of the United States lest it be involved in European 'entanglements.' No less plain was it that the success of the conference would depend upon his ability to throw a flying bridge across the gap between these fears. The question is whether he has not waited too long." The outbreak in the Hearst papers provided a bold headline for the Sunday papers, but I cannot report that its charges were taken seriously. The chief result of such an attack has been to strengthen the position of the prime minister. Even his severest critics agree that in his position in the conference he has the backing of the whole nation. But the long delay is hardening the nation against any attempt to involve us further in European agreements or Mediterranean pacts. No prime minister could afford to commit our people to the support of France in a possible clash with Italy, even if as the price of this support France might be persuaded to agree to some measure of disarmament.

* * *

The Centenary of Joseph Parker

Preachers have the most ephemeral of reputations. Today there are many who pass the City Temple in Holborn and know not the name of the first preacher who stood in its pulpit and for more than a generation held, as if they were spellbound, the citizens of London and visitors from the ends of the earth. Another generation has arisen which knew not Joseph. They think, and rightly, more and more warmly of that fine preacher, F. W. Norwood, now of the City Temple. But they will be reminded of Parker now that the centenary of his birth has come 'round. I remember him well, though I heard him preach but seldom. A leonine head; a voice of marvelous power and tenderness; a dramatic sense which was never separated from close and continuous study and self-discipline; a vein of poetry; a strong and deep faith, which transfigured his words and saved him from the perils of an almost childish vanity. To hear Parker was, in my youth, one of the invariable features of a visit to London. Some looked for his humor and wit; others hoped that he might do something indiscreet, as when he damned the sultan of that time, of whom Sir William Watson wrote that he was "incomparably beyond all mortals damned." Others knew that he would open some shafts into eternal truth. I well remember his saying that the spiritual world was such that we might now be receiving the answers to prayers offered thousands of years ago, as the light from the nearest stars has taken thousands of years to reach us. The remembrance of his humble birth and his lack of academic preparation does at least show that in his day—that is true still—there was a way in the Congregational churches for such men as Parker to the highest places. There would be still if there were a Parker, but nature does not repeat itself nor does grace.

* * *

Dr. John R. Mott's Visit

Dr. Mott has plunged into his long and exacting program of engagements. He looked to me in good health, ready for his responsible task. He had added one more country, Siam, to his list of spoils—and of that land he spoke with deep admiration for its beauty, so little changed. The Siamese princes he had found most enlightened, all of them educated and tolerant in their policy; it was significant that a Buddhist prince should provide for two missionaries, one a doctor and the other an educationalist. For Russia in the long result Dr. Mott had the highest of hopes; no one could exaggerate indeed the passionate earnestness of the men who were bent upon building the new Russia on the negation of religion; but there were reserves and resources in Russia which would be available for its salvation when the present anti-religious movement is past. . . . When someone asked Dr. Mott a question about the influence of the cinema, he was most emphatic in his view that the present use of the cinema was poisoning the minds of the nations and causing everywhere dangerous misunderstandings. He would have the whole matter taken in hand as dope has been by the League of Nations. The chief

(*Continued on next page*)

designed for use among young people in all our church schools, colleges, and universities.' We assume that such courses, when prepared, will meet the real needs of our young people, giving them such sex education as will lift the entire subject into the realm of spiritual values. It is the clear duty of the churches to offer to their young people an opportunity to consult some qualified adviser—the minister, perhaps, or a physician, the director of religious education, or other specialist—who, besides having a clear grasp of the fundamental principles of sex morality, would have also an appreciation of modern tendencies and would be in a position to offer rational advice. In the interest of morality and sound scientific knowledge we favor such changes of the law in the states of New York and Connecticut as will remove the existing restrictions upon the communication by physicians to their patients of important medical information on birth control."

BRITISH TABLE TALK

(Continued from preceding page)

public function, with one exception the only one, in Dr. Mott's tour, is a civic reception by the lord mayor of London, at which the American ambassador and the archbishop of Canterbury are to speak.

* * *

And So Forth

The financial year is ended and Mr. Snowden is 14 million pounds down on the estimates which he inherited from Mr. Churchill. There are sufficient reasons to explain this drop; one feature is not to be regretted—the income from taxes on alcohol is less because we drink less. None the less, the chancellor will have to raise money from fresh taxation. He may tax land values or lower the level of income—now 2000 pounds—at which super-tax begins. . . . There is a lull for a moment in the discussion of Indian matters. We are still waiting for the Simon report. Today Palestine and Egypt are in the limelight. . . . Sir John Reith, the director of the B. B. C., the autocrat, as he is considered, of radio in this country, spoke last week at the L. M. S. lunch on "Broadcasting as an International Force." He is a strong, determined looking man, who does not seem to fear criticism much. Most of us are profoundly thankful that the radio in this country is a monopoly under a strong personality. . . . The archbishops' committee on faith and creed has made its report. It provides more a statement of problems than a solution of them. They say, "We press for an explanation of the term 'historic episcopate.'" But as critics have pointed out, who is to make this explanation? In the matter of intercommunion they say that united communion services should mark the completion of a scheme of reunion. . . . There is general agreement that the true policy of the government in India is one of patience and that they are right not to arrest Mr. Gandhi. . . . The committee which has been sitting under the chairmanship of Lord Ullswater will soon report upon possible reforms in our electoral system. The present good working arrangements between liberals and labor may be in some way related to that report and what it may bring with it. . . . April begins today with the almond blossom still out and the crocus and daffodil still in flower. Or in other words, we are late; but those who cry, "Oh to be in England now that April's there!" are right in the main, though the season is a little late.

EDWARD SHILLITO.

Distinguished German Theologian Visits America

Dr. Arthur Titius, professor of dogmatics of the Lutheran theological seminary at the University of Berlin, is a visitor in the United States this spring for the purpose of lecturing at two theological institutions. Under Federal council auspices, Prof. Titius delivered several lectures at Hartford seminary and is at present giving a ten weeks lecture course in the University of Chicago. In German he lectures on "Nature and God," in English on "Creeds and Confessions of the Christian Churches—an Ecumenical View," particularly referring to the Augsburg confession of which this year marks the fourth centennial.

Churches to Consider Unemployment On Sunday, April 27

Rev. Worth M. Tippy, executive secretary of the commission on the church and social service of the Federal council, announces that the council urges the churches to make April 27 a special day for the consideration of the unemployment problem. As practical steps to be taken, the Federal council suggests: "We urge communities and private organizations, churches and ministers to assist in the relief of the thousands in our cities now destitute as a result of their inability to obtain employment. This can be done in two ways: First, ministers should urge an increase of subscriptions to the social agencies to carry their unusual burdens at this time; and second, ask their congregations to find or create part time jobs, such as cleaning and repair work in houses and business places, which will help to tide over the unemployed until regular work opens. The address of some free employment bureau should be announced and a committee appointed to help find jobs."

Bishop Fisher Now in America

Bishop Frederick B. Fisher, of Calcutta, arrived in this country last month, and will devote his time for the present largely in promoting the work of the Methodist brotherhood and lay activities.

Religious Education Association Meets in Cleveland

This year's convention of the Religious Education association, meeting at Cleveland, O., April 23-25, will consider especially "the most reliable data from the social sciences" and will attempt to point the implications of these data for those interested in the development of moral and religious attitudes through the church, family, schools, etc. Among the speakers scheduled are John H. Randall, jr., of Columbia, on "Some Major Characteristics of Our Changing Civilization"; Ellsworth Faris of the University of Chicago, on "The Nature and Significance of Mores"; S. M. Cavert on "Are Protestant Churches Aware of Their New World?"; H. Paul Douglass on "What 10 Years' Study of City Churches Indicates Concerning the Message and Function of City Churches"; Frank J. Bruno, of Washington university, on "What 10 Years' Study of the Family Reveals Regarding Problems, Needs and Programs"; Rabbi Abba H. Silver on "The Role of the Church in a Changing World"; Mordecai Johnson on "The Role of the Church in View of Current Social Issues." There will be special sections considering such themes as the effect of current social changes upon

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Many Denominations Join in Day of Fellowship

On March 17, in response to an invitation issued by the Niagara Falls (New York and Ontario) ministerial association, more than 30 ministers gathered at St. Paul's Methodist church of Niagara Falls, N. Y., for a day of meditation and worship. Six cities and towns on the Canadian side and four on the American side participated in this international, interdenominational fellowship. Baptists, Disciples, Episcopalians, Lutherans, Presbyterians, Methodists, United Presbyterians and representatives of the United Church of Canada and of the Salvation army gathered for morning devotional services, and after luncheon the Lord's supper was observed, with Rev. Milton B. Pratt, pastor of St. Paul's Methodist church, officiating, and Rev. D. H. Wells of the Episcopal church and Rev. E. T. Newton of the Baptist church assisting. In the evening Rev. Robert Johnston, of St. Catharines, Ont., spoke on the scripture, "But as many as received him, to them gave he power to become the sons of God." The thought behind this inspiring gathering was that "union is not to be arranged from the council table until unity has been attained in a large degree through enlightening acquaintance in fellowships that do not aim at union."

New York Episcopalians Plan Evangelistic "Army"

Backed by seven Episcopal bishops and lay members of that church, the incorporated formation of "the church army in the U. S. A.," for evangelizing and welfare work is proposed in a bill recently introduced in the state senate. The bishops, among them Dr. William T. Manning of New York and Dr. Ernest M. Stires of Long Island, are named as incorporators and members of the first board of trustees of the organization, which is to be formed "for the purpose of winning souls for Christ by providing the parochial clergy with trained church army evangelists, captains and with mission sisters and other lay agents who shall assist them in developing the evangelizing powers of the laity; for preaching the need of real conversion, holiness of heart and life, and loyal and intellectual churchmanship; such work to be conducted free from party spirit, solely on church lines and, where possible, under diocesan supervision." The

Special Correspondence from Detroit

Detroit, April 15.

Street Scene

SIGHTS while strolling on Woodward avenue . . . The bulletin board at Temple Beth El announcing Rabbi Leon Fram's Sunday sermon on "Why is a Jew a Jew?". . . . Five great Protestant churches within six blocks representing—conservatively—in equipment and property sites $3,500,000 with annual budgets above $200,000. . . . Dr. J. W. G. Ward, minister First Congregational church crossing the street—a deluxe edition of Campbell Morgan as he appeared 25 years ago. . . . A man begging for money for a meal but reluctant to take a ticket for two meals and a night's lodging. . . . The front doors of the Catholic church at Belmont and Woodward, showing the marks of myriad hands of worshipers. Inexpensive doors and soiled yet ever so eloquent!

* * *

A Downtown Church That Is Financially Sound

Famous old Fort Street Presbyterian church, once in the heart of social Detroit, is now in the busiest downtown section. The slender Gothic spire contributes richly to the sky line and in the pulpit where once Dr. Arthur T. Pierson preached to throngs Dr. Edward H. Pence is in his second pastorate with that church. Dr. Pence is a brother of the late Hon. "Lafe" Pence who, as a member of congress, was dubbed "the mentor of the democrats and the tormentor of the republicans." This preacher Pence is himself a wit and a wag with an inexhaustible fund of stories. This historic church is financially sound because heavily endowed and finished the fiscal year clear of debt. The cost of maintaining the religious life of the congregation for the past year was $81,696, of which sum $57,177 was spent for gymnasium, camp activities and social functions. Music cost $6,299 while $24,518 was expended for missionary and benevolent work.

* * *

Former Detroit Minister May Return to Old Charge

As chronicled in a recent letter, Rev. Frederick Edwards, former dean of St. Paul's Episcopal cathedral, had returned to supply his old pulpit through the Lenten season. Now it appears that a strong movement is on the way to call him back to his former field. Sentiment in favor of Dr. Edwards has been growing for weeks, and the women of the cathedral have circulated a petition asking that he be chosen to succeed Dean Johnston who left more than a year ago. Dr. Edwards is an unusual personality and something of a pulpit genius. He writes delectable verse and had published several volumes of poems. It will not surprise many of us should the former dean of St. Paul be called back to the position he left more than ten years ago in order to make an intimate study of spiritualism.

* * *

"He Kept the Faith"

Detroit lost a splendid layman and leader in numerous Christian activities in the death of Richard T. Cudmore, a vice president of the Peoples Wayne county bank. Mr. Cudmore was a Presbyterian and a member of the Church of the Redeemer where he taught a class of young men. A hard driven executive in the largest bank in this city, he gave unstintedly of his time and money to charitable, benevolent and church institutions. Unlike some big bankers, Mr. Cudmore never permitted himself to look with contempt upon the man of small means. Democratic, warm-hearted, generous, a great Christian, he "kept the faith."

EDGAR DEWITT JONES.

bill gives the trustees power within this general scope to establish and maintain "homes, night shelters and other refuges for the poor."

Missionary Takes Executive Position With American Board

Rev. Fred F. Goodsell, for 23 years missionary in Turkey, Y worker among Turkish prisoners in Russia during the world war, and missionary educator highly esteemed by Turkish government officials, arrives this week from Turkey to take the newly created position of executive vice-president of the American board of commissioners for foreign missions, which is the overseas agency of the Congregational and Christian churches. The creation of the new position has followed upon the retirement of Rev. James L. Barton and Rev. Cornelius H. Patton, who were for many years, respectively, senior executive

Special Correspondence from China

Peping, March 19.

THE season is now upon us when we enjoy frequent holidays. China not only commemorates the birthdays of her famous men, but also the anniversaries of their deaths; she not only celebrates the dates of glorious deeds in her history but also observes "humiliation days" to reflect upon the shame of events of another kind. The fifth anniversary of the death of Sun Yat-sen received unusual attention March 12. Several Christian commemoration services in Peping were addressed by Dr. T. T. Lew, who conducted the funeral service for Dr. Sun five years ago. In his address Dr. Lew discussed the similarities in the careers of Moses and Dr. Sun. Each with the prospect before him of a life of ease and privilege was so stirred by oppression and injustice all about him that he struck out at it and became an exile and an outlaw. Each spent forty years trying to lead his people to better things. Each died in sight of the goal, leaving his work incomplete. Each had a profound sense of having been "called of God" to do his work.

Commemorate Death Of Sun Yat-Sen

* * *

Insisting on Dr. Sun's Christian Faith

"For various political reasons, strenuous efforts have been made by many of Dr. Sun's followers since his death to suppress or to depreciate the fact of his being a Christian," said Dr. Lew. "This can only be done by ignoring overwhelming evidence to the contrary in the writings of Dr. Sun and in the testimony of those nearest to him. His widow told me just after his death, in asking me to conduct a Christian funeral, that one of the last things he ever said was an expression of desire for such a service. Mrs. Sun also reports that her distinguished husband once said: 'I have kept up this devotion to the cause of my people by frequent Bible reading and prayer.' Dr. H. H. Kung, a brother-in-law of Dr. Sun and now minister of labor in the national government, says that Dr. Sun on his death bed exclaimed to him: 'God sent me to China to fight evil and I have obeyed him these forty years.' Whatever, therefore, we may think about the ethical character of certain of his acts at various times in his life, there can be no doubt that Dr. Sun personally lived and died in the Christian faith. While he was bitterly disappointed at not receiving more help than he did in his revolutionary efforts from the organized Christian forces, he was sympathetic to the difficulties inherent in such a course for an institution, and he never failed to acknowledge the benefits China had received from missionary and church, nor to express appreciation for them."

* * *

Christians in Cabinet Lose Public Confidence

It was fortunate for Dr. Sun's own happiness, in the opinion of Dr. Lew, that he did not live these past five years, for he would have suffered the double wound of seeing the disastrous effects of his experiment of accepting help from soviet Russia when he could not obtain it elsewhere, and worse still he would have had to face the fact of widespread bribery and corruption in a government set up and maintained by his followers, and that his party has largely lost the confidence of the people. However much Christians may sympathize with and pray for their fellow countrymen who face baffling problems and terrific temptations, we cannot but be concerned as we realize that half of the national cabinet are Christians. The lot of the masses of the Chinese people, so dear to Dr. Sun's heart, is more miserable and hopeless than it was when the present government came into power; what have the Christians in positions of power done with their strategic opportunity?

* * *

Prominent Missionary Educators Die

We must chronicle the passing almost every week of some pioneer in the missionary enterprise in China. C. D. Tenney, 73, died March 14 in Palo Alto, Calif. He was a former principal of the Tientsin Anglo-Chinese college and later founder and first president of Peiyang university there. He had among his pupils many men who have been or still are prominent in the public life of this country, and received several high decorations from both the imperial and republican governments. His early books on the teaching of English were widely used. . . . Dr. James B. Webster, until recently on the faculty of Shanghai Baptist college, died in Stockton, Calif., Dec. 8. He first came to China as a missionary of the Southern Baptist convention in 1908. He had just completed a book based upon the findings of a survey of Chinese adolescent interests.

* * *

Sidelights on Church Life

"The League of Christian Churches in China" has been organized among groups of ultra-fundamentalists to join together "all of like precious faith . . . on a sound doctrinal basis for mutual cooperation in the preservation of the faith in its purity."

(*Continued on page* 542)

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secretaries of the foreign and home departments of the board. The two retiring officers have been elected secretaries emeriti.

Important Conference on Religious Education at Hartford

A conference on "The Place of Religion in Christian Education" was held in Hartford, Conn., under the auspices of the Hartford school of religious education, April 4, 5. At the call of Dean Stolz, a group of leaders in religious education in

Special Correspondence from St. Louis

St. Louis, Mo., April 10.

NOT quite all the questionnaires that come to the preacher's study are thrown into the wastebasket. Occasionally one is so intelligently formulated as to call for considered judgment and a careful answer. Dr. Ross Sanderson,

Another Survey

field representative of the New York Institute of Social and Religious Research, under the direction of Dr. Paul Douglass, has recently quizzed 140 churches of St. Louis regarding parish conditions and program activities. These questionnaires are procuring a ready answer from most of the ministers and will doubtless furnish much interesting data. Dr. Sanderson is well equipped for this work, having had wide experience as a pastor, secretary of the Y. M. C. A. and church federation of Wichita, Kan. It has been eight years since Dr. Douglass published his well-known "St. Louis Survey" and the results of this new enterprise will be awaited with interest.

* * *

Claim Largest Seminary

St. Louis has three theological seminaries, Concordia (Missouri Synod Lutheran), Eden (Evangelical), and Xenia (United Presbyterian). Concordia has been located in St. Louis for more than 80 years and is now in its 91st school year. It has an enrolment of 510 and claims to be the largest theological seminary in the United States. The Baptist theological seminary of Louisville is the only institution of like grade to dispute the claim. Considering the rather stiff entrance requirements this enrolment is remarkable. Every man enroling must have the equivalent of two years in college and possess a working knowledge of five languages, i. e., English, German, Latin, Greek, and Hebrew. Dean Fritz, faculty leader of this big school, cautioned your correspondent not to fail in emphasizing the fact that the theological bias is "frankly and openly conservative." The seminary conducts Radio Station KFUO, well managed with good musical programs and a constant stream of conservative preaching. This Missouri synod of the Lutherans is very influential in these parts, maintaining 51 congregations in greater St. Louis. The Lutherans put great emphasis upon Lenten services and are crowding downtown theaters for their noonday meetings. They recently packed the new arena, which is said to seat 22,000 people and was built last year as the permanent home of the national dairy show. It is doubtful if any other group save the Roman Catholics could produce such a meeting in St. Louis.

* * *

United Presbyterian Schools Unite

Several years ago the United Presbyterians moved Xenia seminary from Xenia, Ohio, to St. Louis. The denomination has voted to concentrate its theological instruction in one seminary and will merge Xenia with the Pittsburgh theological seminary in the latter city next fall to be known as Pittburgh-Xenia theological seminary. Dr. Melvin G. Kyle will retire as president of the seminary and give additional time to explorations and excavations in the Holy Land. During the summer he will conduct a party to Kirjath-Sether, near Jerusalem, where he will continue excavation activities in which he has been formerly engaged. Dr. Kyle is now lecturing at the Presbyterian seminary of Louisville.

* * *

Eden Seminary Influential

The institution which bears most influentially upon the Protestant life of the city is Eden seminary, located in Webster Groves, a suburb of St. Louis. Dr. S. D. Press is the president. This is the seminary that graduated the two brothers, Reinhold Niebuhr of Union seminary and Richard Niebuhr, who is dean of the faculty at Eden. Dean Niebuhr has just left for a year's study in Berlin and Edinburgh. Prof. A. G. Wehrli of the department of Old Testament is becoming very popular as a lecturer and preacher. He has a unique and artistic method of presentation. No training faculty of any denomination seems complete without his name on the list for an Old Testament course.

Propose State Council

The success of the Ohio council of churches and the auspicious beginning of the newly organized Illinois council is likely to lead to a similar organization in Missouri. The Presbyterian churches in a recent synodical meeting passed a resolution asking for a preliminary meeting to consider the formation of a council. This was followed by a like action on the part of the Congregational and the Methodist Episcopal churches. Three conferences of the Southern Methodists have also favored it and the Disciples will doubtless do likewise in their spring convention. The preliminary meeting is to be held in April at Columbia, the seat of the state university. Secretaries John H. Moore and Roy Guild of the Federal council and Dr. A. H. Armstrong, executive secretary of the St. Louis federation of churches, will meet with the denominational leaders. During the past few years concrete roads have been projected throughout the state and rural life is undergoing a rapid transformation. The small towns have declined and even the county seat towns are being adversely affected. Hundreds of rural churches have been closed and other hundreds are receiving the half or quarter time ministry of nonresident ministers. The denominational leaders are beginning to see that a new approach to the problem of the rural and village church must be made at once. The politicians promoted the new hard roads to "lift Missouri out of the mud." Perhaps they will serve to lift Missouri out of her denominationalism, and lead to a more intelligent and united facing of changing conditions.

* * *

Big Building Programs

Several of the wealthier congregations are going in for expensive educational buildings. Delmar Baptist led the way a year ago with a large four story structure costing $150,000. St. John's Methodist Episcopal church, south, finished a luxurious educational building with the beautiful new Singleton Memorial chapel at a cost of more than $250,000. Dr. Ivan Lee Holt is the minister of this congregation. The Second Presbyterian church, under the leadership of Dr. John W. MacIvor, raised a fund of $450,000 a few months ago, a portion of which went to a mission church, and the balance of more than $300,000 to an educational building, for which they broke ground last week. The Union Avenue Christian church, with Dr. George A. Campbell as the leader, has a strong committee of business men appointed for the purpose of raising a large endowment fund. This is the strongest church of the denomination in St. Louis and this fund will entrench the church against the menace of the westward movement of the city's population.

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Christian Century Book Service

the east who hold the Christian theistic faith, participated. The primary purpose was to clarify the theistic position and to develop its implications for Christian education. Papers were presented by Dr. W. Douglas Mackenzie, Prof. D. J. Fleming, Dean L. A. Weigle, Prof. Carl E. Purinton, Prof. Frank W. Clelland, Prof. Paul F. Laubenstein, Dean Henry H. Meyer and others.

Special Correspondence from Porto Rico

Rio Piedras, March 28.

JUST about one year ago we made mention in this correspondence of a movement looking to the uniting of the work of three denominations on the island. After it looked like a certain success, failure crept in and the project was temporarily abandoned. However, Christian union in Porto Rico is inevitable sooner or later. At the present time the question is before the mission boards and the local churches of six denominations, and this time with greater probability of success than last year when it was being considered by only three bodies. In a recent meeting of representatives of the various groups, one of the most influential Porto Rican leaders said: "We have talked of an indigenous church. This we can never have as long as we are divided into denominational groups, and according to differences brought to us from Anglo-Saxon America, and of which we know little, and for which we care less." The writer has not the slightest doubt but that, were it left entirely to the Porto Rican churches, Christian union would come within an incredibly short time. In a private conversation the Porto Rican leader of another denomination said, "In our mission the missionaries are the only ones who will oppose this movement"; he paused a moment and then went on, "the missionaries and perhaps the mission board." Developments will be worth watching.

Christian Union In Porto Rico

* * *

Telling the World About Porto Rico

Porto Rico Service, Inc., has been organized. Its purpose is to so advertise Porto Rico as to attract more tourists to this island of enchantment. A very fine purpose. May it succeed even beyond its greatest expectations. However, there is one feature of its program with which the writer is completely out of harmony. In its organization meeting the leader, amid hearty amens from those about him, said: "This publicity about homeless people, hungry and naked children, sickness and neglect must be stopped. We must allow nothing but that which is rose tinted and good to be said about our island." No doubt his purpose is good, but his judgment is bad. This is one of the things which has held Porto Rico back for so long. It has not been willing to face right up to its shortcomings and its needs. Perhaps the greatest thing—and he has many great things to his credit—which Gov. Theodore Roosevelt did for Porto Rico was to place its actual conditions before the people of the United States. Dr. Crumbine, of the American Child Welfare association, who headed a special commission sent by President Hoover to investigate conditions relating to child life on the island, said that although he had been vitally interested in child welfare for many years he had always been led to think that in Porto Rico all was pretty well. His months of investigation led him to realize how mistaken he had been. Porto Rico is definitely a part of the United States of America. Her citizens are citizens of the nation. A weak spot here is a weak spot in the nation. Dying children, nakedness and starvation here mean that we are permitting such conditions under our own flag, among our own citizens. Porto Rico did not ask to become a part of the United States. We took the island by armed force. We must now see that its people have a chance to become healthy, strong, constructive, happy citizens. Porto Rico is indeed one of the most beautiful spots in the world. It has one of the most wonderful climates. Ponce de Leon was quite right when he called it "the isle of enchantment." There are many, many interesting sights which the tourist will enjoy. No citizen of the United States who ventures out on the sea in boats should fail to spend a few weeks in Porto Rico. At the same time, no one should come expecting to find it perfect. The per capita wealth in Porto Rico is only $182, as compared to $1,123 in the United States. To those who have a little imagination this fact will reveal a lot.

* * *

Birth Control and The Catholics

A bill is before the legislature providing for the admission of a birth control clinic on the island. The project is being bitterly opposed by the Roman Catholic ecclesiastical organization, although many individual members of that church are favoring the bill. It is being as heartily sponsored by the younger, more liberal element of the population. The passage of the bill is doubtful. The ecclesiastical organization of the Roman church is too strong at the present time, although it is very probable that the brilliant young professor of sociology in the University of Porto Rico was right when he warned the representatives of the church, "You may be able through intimidation to kill this bill this year, but it will come up next year, and the next, and if necessary the next until it is finally approved," and then he added a more ominous word, "and the church should take warning, if progress is compelled to make its way over the prostrate form of a conquered ecclesiastical organization then that organization need expect little sympathy in its struggles to rise." There are mighty economic, social, religious currents working in Porto Rico at the present time. Their progress will be of vital interest to us all.

* * *

Training Missionaries in Porto Rico

The Evangelical seminary has just completed the first group of buildings—four faculty residences—on its new campus. General plans have already been prepared

(*Continued on page* 542)

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Many Faiths Meet in Chicago Service

Chicago's Fellowship of faiths held another of its appreciation meetings at First Presbyterian church, the evening of April 6. The meeting was devoted to the ideals of world peace and brotherhood as advanced by Christianity, Confucianism, Hinduism, Judaism and Mohammedanism. Each of these religions was represented by a speaker. The service opened with a Moslem call to prayer, Hindu chants, and Christian, Jewish and universal hymns. Dr. Charles Clayton Morrison, chairman of the Chicago Fellowship of faiths, spoke as a representative of Christianity, Peter Woo for Confucianism, Swami Gnaneswarand for Hinduism, Dr. Gerson B. Levi for Judaism and Sufi Mutiur Rahman Bengalee for Mohammedanism.

Ford Hall Forum Holds Annual Banquet

The Ford hall forum, Boston, closes its 22nd season April 24, with a banquet and special speakers, among them Prof. John Dewey, Rabbi Harry Levi, Dr. J. Edgar Park and George W. Coleman. The general theme discussed is "Greater Freedom and Tolerance in Thought." Prof. Dewey speaks on "Freedom and Expression in Art and Education."

Dr. Samuel Harkness Leaves Kansas City

After a distinguished 15-year pastorate in the Immanuel Presbyterian church, Kansas City, Mo., Dr. Samuel Harkness has resigned to accept a call from the Congregational church of Winnetka, Ill. The Winnetka church is nationally known as a pioneer in community religious enterprise. Its previous pastor, Dr. James A. Richards, is now in the pulpit of the First church in Oberlin, O. Dr. Harkness has made the Immanuel church one of the most influential, as well as one of the most liberal, congregations in Kansas City. In addition to his work as pastor, he has at-

Special Correspondence from Chicago

Chicago, April 12.

THE ambition of Mrs. Ruth Hanna McCormick to be the first elected woman senator is on the way to fulfilment. Securing the nomination was probably a higher hurdle than winning the election will be. At least Mrs. McCormick will be a dry, although of a dryness about which many of us can feel little enthusiasm.

Mrs. McCormick For Senator

The anti-world court propagandists will take more encouragement from Mrs. McCormick's victory than, in the judgment of many, they are entitled to. Although the world court issue was played up by both candidates and by the press it is doubtful if the voters gave it much attention. Women voters backed Mrs. McCormick because she was a gifted and brilliant woman; a good many ministers backed her because she carried the dry label and because they felt that a woman would be found on the right side of every moral issue when the test came; and it must be remembered that she had the united support of the Chicago Tribune and the city hall—two powerful factors which have been at war in recent years. On the other hand, petty quarrels and personal jealousies had split up the Deneen backing, with the result that not only was Senator Deneen defeated for renomination, but the Thompson crowd won all along the line. These factors, probably much more than the advertised public issues, determined the outcome of the vote. But it is certainly disheartening, when the city hall gang seemed to be on the run, to see it riding back into power.

* * *

Former Secretary Kellogg On the World Court

More than 300 members of the Chicago bar association heard former Secretary Kellogg discuss the world court at a luncheon last Friday. His chief emphasis was upon the value of the world court as a mechanism for carrying out the commitments of the nations which had signed the pact of Paris. "When nations are trained in the practice of conciliation, arbitration and judicial settlement of disputes," he said, "they will make that pact effective." The world court, Mr. Kellogg insisted, would prove an invaluable instrument for this purpose.

* * *

Another Clinic on Chicago's Ills

A second and concluding clinic on Chicago's ills was held by the Chicago forum last Sunday afternoon, with Andrew A. Bruce, professor of law at Northwestern university; A. Eustace Haydon, professor of the history of religion at the University of Chicago; and Clifford R. Shaw, of the Institute of Juvenile Research as clinicians. Dr. Shaw's prescription of an administrative center for psychiatrists and psychologists "back of the yards," in an area marked by a high rate of juvenile delinquency for a period of thirty years, attracted the chief attention. In this center, provided with an adequate staff of trained men, he suggested, "We would make intensive studies of the unadjusted boys. We would get in touch with the Boy Scouts, boys' clubs and other agencies, whose help would be invaluable in setting up centers of interest for the lads. We would establish an employment bureau to secure work for as many as possible. We would seek the cooperation of the merchants, the politicians, and perhaps even the gangsters of the district." Dr. Shaw predicted that, with such an experiment, beginning where delinquency starts, it would be possible to show a definite drop in the rate of delinquency within a year, and that the rate would continue to drop year by year.

* * *

Chicago to Lose Distinguished Educator

Dr. Theodore Gerald Soares, who for 25 years has been a prominent member of the faculty of the divinity school of the University of Chicago, will shortly sever his connection with that institution to become professor of ethics in the California Institute of Technology, and minister of the Union Liberal church of Pasadena, Calif. Dr. Soares has been for years head of the department of practical theology, as well as professor of homiletics, and later professor of religious education, in the divinity school. But his influence has extended far beyond the school. He was one of the pioneers in the field of religious education and was president of the council of the Religious education association, 1914-16, and president of the association, 1921-24. He is the author of many books. As a preacher and lecturer he is greatly in demand among churches and universities; for eight years he has been a member of the board of preachers of Harvard university. His departure from the University of Chicago will leave a gap not easy to fill.

* * *

And So Forth

Dr. Charles Alvin Brooks, for the past five years pastor of the important Englewood Baptist church, has resigned to accept the invitation to become executive secretary of the American Baptist home mission society. Dr. Brooks already has had large experience in this field. Not only has he been pastor of great city churches, but, before coming to Chicago, he was head of the city work of the home mission society. . . . Rev. John R. Heyworth, pastor of the New England Congregational church on the near north side, resigned last Sunday. Dr. Heyworth announced that he would not seek a new pastorate until after a few months' rest. . . . Dr. W. Clyde Howard, pastor of the Second Presbyterian church, has been elected moderator of the Chicago presbytery. . . . Rev. Guy Wimmer, recently pastor of the First Baptist church, Hutchinson, Kansas, has accepted a call to the pastorate of the Foster Park Baptist church, and is already on the field.

CHARLES T. HOLMAN.

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tracted attention through a column of comment regularly contributed to the Christian, independent Disciple religious weekly published in Kansas City. He will open his new pastorate on the first Sunday in May.

Chicago Church Drops Names From Roll

Immanuel Baptist church, Chicago, has dropped 1,048 names from its church roll —these being names of non-resident members. The revised roll contains 1,304 names. This report comes from Rev. Robert A. Lundry, assistant pastor.

Catholics Lead in Hospital Care

Catholic hospitals in both the United States and Canada are carrying three-fourths and more of the burden of hospital work under sectarian auspices, it is shown in an analysis of statistical tables released from the Catholic hospital association of the United States and Canada headquarters in St. Louis, Mo., after an extensive survey of the general hospital field in North America. Only two states of this country are without Catholic hospitals, Wyoming and Mississippi.

Detroit Baptists and Disciples in Fellowship Services

An expression of the close fraternal relations between the Baptists and Disciples of Detroit was evidenced during the pre-Easter weeks. Rev. W. L. Burner, minister of the East Grand Boulevard Christian church, preached for Rev. Charles J. Pearce, of Hurlbut Avenue Baptist church, two weeks ago, and last week Mr. Pearce preached in Mr. Burner's church. In Detroit these two denominations recently formed a committee on comity.

Dr. Kernahan Evangelizes Rome, N. Y.

Rev. A. Earle Kernahan conducted two weeks of visitation evangelism at Rome, N. Y., with eight cooperating churches, March 16-28. More than 700 people were added to the churches, 75 per cent of these being "first decisions."

Pioneer Educator Leaves Rochester Church

The second major change in the staff of the Lake Avenue Baptist church, Rochester, N. Y., during this year has been announced. First, Dr. A. W. Beaven resigned to take up his duties as president of the Colgate-Rochester divinity school. Now comes the resignation of Miss Florence E. McLaughlin, principal of the graded school and director of religious education, to whom Dr. Beaven paid just tribute in

BOOKS RECEIVED

In the Wind's Whistle, by Eleanor Jewett. Ralph Fletcher Seymour, Fine Arts Building, Chicago, $2.00.

The Rising Storm, by H. W. Evans. Buckhead Pub. Co., Atlanta.

The Social Aims of Jesus, by Charles Henry Dickinson. Richard R. Smith, $2.50.

The Educated Layman, by Charles Herbert Rust. Author, Worcester, Mass.

The Passion Week, by Walter E. Bundy. Willett, Clark & Colby, $2.00.

The Green Pastures, by Marc Connelly. Farrar & Rinehart, $2.00.

The Supreme Book of Mankind, the Origin and Influence of the English Bible, by James G. K. McClure. Scribners, $1.75.

My Life, by Leon Trotsky. Scribners, $5.00.

Two-Minute Stories, by Carl S. Patton. Willett, Clark & Colby, $1.25.

Revitalizing Religion, by Albert E. Day. Abingdon Press, $1.25.

Toward Civilization, edited by Charles A. Beard. Longmans, $3.00.

The Thought Farthest Out, by Glenn Clark. Macalester Park Pub. Co.

An Emerging Christian Faith, by Justin Wroe Nixon. Harpers, $2.50.

S. Parkes Cadman, by Fred Hamlin. Harpers, $1.50.

American Charities and Social Work, by Amos G. Warner and others. Crowell, $3.75.

Burning Questions in Historic Christianity, by J. A. Faulkner. Abingdon Press, $2.50.

Evolution, by E. W. MacBride. Cape-Smith.

Religion and Science, by Charles Singer. Cape-Smith.

Lamps of Gold, by S. J. Porter. Doubleday, Doran, $1.75.

Journey's End, by Marque Maier. Christopher Pub. House, $1.50.

The Diamond Shield, by S. J. Porter. Doubleday, Doran, $1.50.

The House Mother, by Frank Owen. Lantern Press, $2.00.

The Social Aims of Jesus, by Charles H. Dickinson. Richard R. Smith, $2.50.

Youth in Hell, by Albert Bein. Cape-Smith, $2.50.

Who Moved the Stone? by Frank Morison. Century Co., $2.50.

Good Books at $1.00

The Training of the Twelve, *Bruce*
Miracles of Our Savior, *Taylor*
Cross in Christian Experience, *Clow*
The Riddle of Life, *Talbot*
Science of Today, *Lodge*
Roads to the City of God (Cloth), *Mathews*
A Quest for Souls, *Truett*
What and Why in China, *Hutchinson*
The Stream of Life, *Huxley*
Christ of the Indian Road, *Jones*
The New Testament Today, *Scott*
Jesus of Nazareth, *Gore*
Modern Use of the Bible, *Fosdick*

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his book, "Putting the Church on a Full Time Basis." Under Miss McLaughlin's direction the "three period session plan" has been operating, and the outstanding piece of work in the field of religious education in the city of Rochester has been carried on.

Dr. J. V. Thompson to Head Religious Education Department at Drew

At a recent meeting the trustees of Drew seminary created a new department in the field of religious education. The department will be called "the Administration of Religious Education." The president has secured Dr. James V. Thompson to direct the department. By a coincidence both of the professors of religious education bear the same name. Dr. William J. Thompson has been professor of religious psychology and pedagogy since 1911. The new professor, Dr. J. V. Thompson, is a Drew graduate and has recently served as professor in Northwestern university, in the division of religious education.

United Church of Canada Has New Home Mission Secretary

With the nomination of Rev. Kenneth J. Beaton, of Alexander Sutherland memorial church, Chengtu, West China, as an associate secretary, the board of home missions of the United Church of Canada has completed the reorganization of its secretariat which was necessitated by the deaths of Dr. C. E. Manning and Dr. J. H. Edmison, in 1928. Dr. Beaton, at present Canadian secretary of the Student volunteer movement, is known in wide circles as an able executive, a devoted missionary and a strong preacher.

Wisconsin Churches Move Toward Unity

A proposal that religious bodies and denominations of Wisconsin band together to organize a state council of churches, originally considered at a meeting held in Milwaukee in February and at that time placed in the hands of a committee of ten, was further discussed in Milwaukee by this special committee on April 10. A subcommittee was appointed to consider all plans for organization which have been proposed, and to draft a program of procedure which may be presented to the various religious groups for consideration.

Princeton Seminary Commencement

The 118th annual commencement of Princeton theological seminary will be held May 6 at the First Presbyterian church of Princeton, with Rev. Joseph R. Sizoo, of New York Avenue Presbyterian church, Washington, D. C., as speaker. Dr. J. Ross Stevenson, president of the seminary, will preach the baccalaureate sermon on May 4. There are 53 members of the senior class this year, besides a number of graduate students who will receive advanced degrees.

PORTO RICO CORRESPONDENCE

(*Continued from page* 539)

for the administration building, two dormitories and the chapel and work on these buildings will go forward as soon as sufficient funds are available. When completed it will be one of the best equipped institutions of its kind on any mission field. On May 15 the seminary will graduate its eleventh class. The class of this year numbers 12 and represents three republics and seven denominations. Former graduates of the institution are already working in six Latin American republics and under the direction of ten denominations. Located just across the street from the University of Porto Rico, the Evangelical seminary works in full cooperation with that growing institution and is in thorough sympathy with its plans for making of Porto Rico a laboratory for the working out of a fuller understanding between the Americas and the formulating of a really constructive program of American cooperation and solidarity. Its faculty is made up of specialists in their line and its work is thoroughly standard and accredited by the larger, more influential seminaries of continental United States. One of the firm convictions of those who are leading out in this work is that Spanish speaking America can never be won to Christ by Anglo-Saxon missionaries. Neither can it be won by a poorly prepared native ministry, for if there is any one thing which the Latin disdains above all others it is ignorance and the lack of culture in high places. They are doing their best to meet the need as seen in the light of this conviction.

C. Manly Morton.

CHINA CORRESPONDENCE

(*Continued from page* 537)

. . . Fukien Christian university reports a gift of $10,000 (Mex.) from General Lu Hing-pang for the erection of a dormitory. . . . The Christian Literature society lists 108 books on religion which are the products of Christian nationals without any collaboration with foreigners; most of the books credited to westerners are, on the other hand, the fruit of cooperation between Chinese and foreigners. . . . Dr. D. Willard Lyon has retired from the national committee of the Chinese Y. M. C. A. after almost a third of a century of service.

* * *

And So Forth

The episcopal residence of Dr. Wang Chih-ping, the first Chinese Methodist bishop, will be Chengtu, Szechuan, and not Peping, as previously reported. . . . Your correspondent in a former discussion of the spelling of the present name of the city from which he writes should have said that practically all individuals and publications write it "Peiping," despite the request of the ministry of communications that it be "Peping." . . . A recent report of a tang-pu (local committee of the kuomintang party) in Shantung on the character and report of a junior middle school maintained by the American Board mission was decidedly favorable in every respect but the report ended with this interesting sentence: "It should be noted, however, that this is a Christian school." . . . Unusual and highly significant interest in Bible study and discussion groups on religious themes among young professional groups and teachers in Peping as well as among the most promising groups in government schools, is reported by student workers this winter.

Vernon Nash.

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whither are we going?

TOWARD CIVILIZATION

Edited by CHARLES A. BEARD

A sequel to that outstanding symposium of last year, "Whither Mankind"—a view of modern civilization from a different angle. The earlier book advanced the theory that western civilization is in reality a technological civilization, and it was written by specialists in law, economics, and ethics. In this book the engineers themselves speak, and they see in the present "machine age" promise of great advances for mankind. ($3)

on the holy spirit

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